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# The United Mission Study Course.

### Text Book—"The Light of the World," by Speer.

BY MRS. JOHN P. WHITE.

## Foreword.

THE year 1912 brings to us another year of missionary education and inspiration. At the Ecumenical Conference in New York in 1900 the United Mission Study Course had its origin. Ten books have been published. How widely they have been studied is indicated by the aggregate sales of 700,000 volumes.

It would be impossible to estimate the immense value these books have been to the Christian woman, whose heart goes out to her less favored sisters in non-Christian lands. Her feet have not been permitted to stand in Asia, Africa or the Islands of the Sea, but in mind and heart she has stood there. She has, in these years of study, been able to trace the rise and growth of Christianity in the world. As she has gone on in her research she has stood on the burning plains of India or under the shadow of the great Himalayas and heard the cry of 150,000,000 of women and girls who are bound down by cruel customs and laws. She has seen the unspeakable wrongs inflicted on child wives. She has watched the widow ascend her husband's funeral pyre or she has watched her living for years a hated, accursed, abused woman.

She has gone to China and looked upon one-fourth of the women of the world living in uncomplaining misery, with their bound feet, their sufferings from the opium curse, their ignorance and wretchedness and woe and want.

Then she has stood in the beautiful land of the Sunrise Kingdom and watched devout women offer gifts at Buddhist shrines or make toilsome pilgrimage to the top of Mt. Fujiyama. She has stood by the patient little Korean women whose lives are one long torment because of evil spirits.

She has traversed the dark continent. She has threaded rivers and pierced deep jungles as she followed the brave men and women who counted not their lives dear that they might win the black men of Africa to Christ. She has seen the sullen submission of the 100,000,000 veiled followers of the prophet and she has heard their appeal to send teachers and helpers to them.

She has traversed the Islands of the Sea and watched the dark-minded, intemperate, ignorant, repulsive women aiding or indulging in the crimes of infanticide or cannibalism. She has come nearer home to her own neighbors on the Twin Continent, and has seen the gross superstition and ignorance of multitudes who, though they have a name, know not the way of Christ.

Oh, it is a heart-breaking multitude, and she could hardly bear it all had she not learned of the wonderful triumphs of the Gospel—how women just like herself have poured out their lives in beautiful service for the saving of these women. As she has watched these tireless consecrated workers teaching in the zenanas, itinerating, preaching, superintending day schools and boarding schools, dispensing medicines and performing surgical operations, her own life has been made sweeter and better.

These studies have opened up the world in a new way. Discovery, history and geography have been noted. Old religions, new peoples, strange languages and curious customs have been explained. Surely these ten years of study have brought the missionary women in touch with the whole planet and she who has carefully and prayerfully followed them has experienced an enrichment of life not to be had in any other way.

The book for 1912 *"The Light of the World"* discusses the non-Christian religions as the "radical and fundamental problems of the whole missionary propaganda."

In every chapter the student sees how far each religion falls below the standard of the "Man of Galilee." The book is in fact a Handbook of Comparative Religions.

At the time of the World's Fair in Chicago, there was held a Parliament of Religions. There were many objections to this. As one expressed it "There are Comparative Religions, but Christianity is not one of them." From our view point this is true but there are many millions in the world who disagree; and whether we will it or not, in every nation and among people of every religion a comparsion *is* being made of our religion with others. The student classes—the advanced thinkers of the East, are asking, Who is this Jesus? What are His teachings? Many are being led to exclaim, Never man spake like this man, others are turning away, saying, "Your religion is good for you but ours is best for us." If we honestly believe that Christ meant for His truth to control the lives of the whole world, we should set about finding out why all people need this Gospel and how Christ fills all their needs.

A study of the strength and weaknesses of the non-Christian faiths helps the missionary on the field to work more efficiently; it helps the church at home to give and to pray more intelligently.

It is to be feared that many women who profess to love Christ are inclined to listen to the smooth-tongued, clever yellow-robed Swami who tells American people of the beauties of Oriental mysticism. Some are led to believe that we have as many evils in this land as are to be found in heathen lands. Remember that every wrong, every oppression every cruelty, every sin, manifested in this land of ours is in direct opposition to the teachings of our Lord. But in non-Christian lands, polygamy, divorce, adultery, murder and cruelty are shielded and sanctioned by the religions there. Upon helpless women and children fall the heaviest oppression and cruelty.

"It is because of a lack of profound conviction that Christ is the Light of the World, not of America, not of England but of *the World*" that many Christian women are so indifferent to the claims of Christian missions.

To understand the conditions and needs of non-Christian lands we must know "what questions the human soul has been putting to itself in various ages, lands and circumstances and what answers it has been receiving."

The *"Light of the World"* is a deep, thoughtful discussion of these religions. A mere casual reading will not suffice to familiarize one with its contents. This is truly a study. Let us approach it as a difficult lesson to be mastered and find out *why* in every land and among every people Christianity is the only religion that is adequate to meet the needs of the human soul.

# *First Study--Hinduism.*

BY MRS. JOHN P. WHITE, MANHATTAN, KANSAS.

HINDUISM dates from the dawn of history. It is different from other religions in that it has no recognized founder and no great leader. As it has come into touch with other religions it has tried to absorb them. Coming down through the ages it has "incorporated whatever gods and goddesses, heroes and saints, religious theories and doctrines, rites and ceremonies came in its way." So flexible is it that Christianity could at once be incorporated, if Christians would have Christ counted as one of their innumerable gods.

From the earliest history down through several centuries the Hindu scriptures were written. The Jew has one sacred book, the Old Testament; the Christian had one, the Bible; the Mohammedan has one, the Koran; but the Hindu has many sacred books.

In these writings we get

## *Hinduism in Theory.*

The one idea that is impressed upon the mind after a survey of the sacred books of India is, that Hindu literature is an endless succession of fruitless attempts to reach a satisfying sacred book. "As the history of Hinduism is a long search after God, each new effort implying the failure of the preceding, so the unimaginable extent of the sacred literature is an open confession that the right book has not yet been found."

The sacred literature is of two classes: Sruti, that which is heard or revealed and Smriti, that which is remembered and handed down by tradition. The Sruti includes the four Vedas the Rig-Veda, the Yajur-Veda, the Sama-Veda and the Athara-Veda, and each of these is divided into the Mantras, the Brahmans and the Upanishads.

Of the Smriti there are six books conveying rules for sacrifice grammar and astronomy, six systems of philosophy; others containing rules relating to domestic rites and conventional usages; law books, the most famous of which is the Code of Manu; great poems including the Mahabharata.

The Arya Somaj represents the highest devotion to the Vedas. In the catechism occurs the question. "What revelation is true and infallible?" and the answer is. "The Vedas are the only infallible revelation." The next question is, Give the meaning of the Vedas, and the answer is, "The divinely inspired writings contained in the oldest books that exist in the world, embodying the highest secular, spiritual and occult truths, sciences and philosophies, are called the Vedas."

There is no doubt but that the earlier writings show a higher conception of the deity than later ones, and in some places it would almost appear that there was a belief in one God, the Father and Creator. Possibly such references are to the worship of one god at a time.

A few lines from a sublime poem read:—

What god shall we adore with sacrifice?
Him let us praise. * * * * *
Who giveth strength, whose bidding gods
revere
Whose hiding place is immortality,
Whose shadow, death; who by his might
is king
Of all the breathing, sleeping, waking
world.
Where'er let loose in space, the mighty
waters
Have gone, depositing a fruitful seed
And generating fire, there he arose
Who is the breath and life of all the gods
Whose mighty glance looks round the vast
expanse
Of watery vapor—source of energy
Cause of the sacrifice—the only God
Above the gods.

It is notable also that in the earliest writings there is no mention of caste. The religious system was patriarchial and the father was the priest. Woman is given some honor and respect as these lines would indicate:

The weary man whom toils oppress
When traveling through life's wilderness
Finds in his spouse a place of rest

And there abides refreshed and blest
Although with children bright it teems
And full of light and gladness seems
A mans' abode without a wife
Is empty, lacks its real life.
The housewife makes the house; bereft
Of her, a gloomy waste' tis left
Thou sayest right; for all the ills of life
No cure exists, my fair one, like a wife.

Here and there beautiful and lofty truths are to be found—

Do naught to others which if done to thee
Would cause thee pain; this is the sum of duty.

Enjoy thou the prosperity of others
Although thyself unprosperous; noble men
Take pleasure in their neighbor's happiness.

Thou cans't not gather what thou dost not sow
As thou dost plant the tree so will it grow.

Of the religious books of the Hindus Sir Monier Williams says that they begin with much promise amid scintillations of truth and light and occasional sublime thoughts from the source of all truth and light, but end in sad corruptions and lamentable impurities.

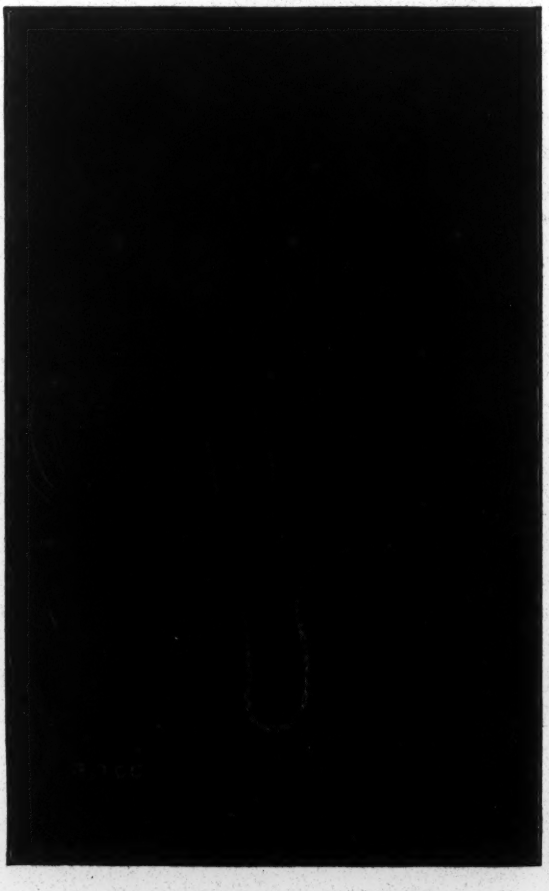
It is impossible for us to go into detail in the study of these writings, and to draw nice distinctions between the faith embodied in one and another of the various books held by orthodox and unorthodox Hindus.

Of all the Hindu sacred books Dr. J. P. Jones says, "The Bhagavad Gitu, (The song of the Adorable One), is rightly regarded as the gem of all Hindu sacred literature. It inculcates such virtues as fearlessness, purity of heart, steadfastness, self-restraint, harmlessness, truth, absence of wrath, renunciation; peacefulness, compassion to living beings, mildness, modesty, absence of fickleness boldness, forgiveness, fortitude, uprightness, amity, absence of pride as Divine and human properties."

### *Hindu Gods.*

Hinduism has aptly been called a "Jungle of gropings after God." When we come to speak of their gods we find an incomprehensible tangle. From the first the Hindus worshipped gods of nature:—the god of rain and his wife, the goddess of the furrow, the god of the mountain, of the river, of the sun, of the moon and of the stars. Later there developed three supreme gods: Brahma, the Creator; Vishnu, the Preserver; Shiva, the Destroyer. There are countless lesser gods. It is said of these there are 330,000,000

"Pantheism, the theory that all is God and God is all—there is nothing real in the universe, but God for God *is* the universe—lies at the foundation of every phase of Hinduism and expresses itself in the polytheism which regards all things from the soul of man to the blade of grass as worshipable, since all alike are pervaded by divinity." All that we behold or conceive—animals, men, natural forces and gods, are according to the theory of Brahmanism alike divine. Hence the rapid multiplication of deities.



HAMMAN, RAMA AND LAKHSMAN.
Central figure is Hamman, the monkey god.

To even enumerate the most popular of these gods would be a useless and meaningless procedure.

One of the strange Hindu ideas is their belief in the innumerable incarnations of the gods. Let us follow one line.

Vishnu, the Preserver, has condescended to infuse his essence at different times into animals and men in a series of descents, known as *avatars*. These are: (1) The Fish. (2) The Tortoise. (3) The Boar. (4) The Man-lion. (5) The Dwarf. (6) Rama with the axe. (7) Rama-candra. (8) Krishna. (9) Buddha. (10) The Kalki which is still to come.

Krishna has the popular heart of India to-day. Though vile and immoral in character, he is immensely popular. The imagination of Hindu poets luxuriates in descriptions of him. A few lines will suffice to show for what things he is praised. He had eight chief wives; the queen of all Rukmini, had been betrothed to another, but on her marriage day Krishna carried her off in a chariot and made her his own wife. *The total number of his other wives or mistresses was sixteen thousand.* The Gopis (female cowherds) went one day to bathe in the river Jumna, and while they were doing so Krishna stole their clothes and carried them up into a tree, in the branches of which he hid himself. He embarked with them at another time in a boat on the river; the boat began to leak terribly and Krishna made the Gopis stop the leak with their clothes. Sporting with the multitude of women, he so multiplied himself that each believed she had Krishna all to herself. The god Indra was disgusted and poured down torrents of rain on him and them; whereupon Krishna lifted the chief of mountains, Govarddhana, from its stony base and for several days and nights held it over their heads as an umbrella, supporting it with one hand—indeed as is generally said, on the tip of his finger. The miracles ascribed to Krishna are among the most extravagant, as they are the most immoral recorded in Hindu books.

Krishna, is made to say that he is not only the Supreme Spirit but also that the material universe is a part of himself. "I am the sacred verse, I too am the sacrificial butter, I the fire, I the offering, I am the father of this universe, the mother, the grandsire, the thing to be known, the means of sanctification, there is nothing else higher than myself; all this is woven upon me like numbers of pearls upon a thread. I am the taste in the water, I am the light in the sun and the moon."

In the Puranas—the legends of the Hindus "the story of Krishna is one of fetid unblushing immorality and voluptuousness. The publishing of these narratives in the English language in a western land at the present time would be considered a crime punishable with imprisonment."

### *Sin and Salvation.*

It is difficult to formulate a definition of sin that will correctly interpret the Hindu idea. According to it, sin is not real nor capable of reaching to what is real in man. "It is quite clear that if indeed Brahma is the only Being, then there is no room for sin and the idea of sin and all connected with it must be illusion." Yet the Brahman who declares that sin is an illusion will go through a round of ceremonies every morning and every evening and declare that he is a sinner from his birth. The common Hindu is unable to explain this.

The sacred books mention sin and prescribe penances and expiations by which it may be removed. The honest man is beset by many conflicting commands. He undoubtedly knows the difference between right and wrong, but his conscience has become bewildered—Hindu teachers have placed on a level caste rules and clear moral duty. One example—bathe in the morning. Commit no adultery. These are placed on an equal footing. To the Hindu, sin is synonymous with breaking the law of caste or contracting ceremonial uncleanness.

There are five sins that are considered unpardonable, killing a Brahman, robbing a Brahman, defiling a teacher's wife, eating cow's flesh and drinking intoxicants.

The Hindu theory of salvation is still harder to grasp. How the human mind could conceive such a complex method of salvation is inexplicable to one of Western birth. "Modern Hinduism teaches the doctrine of the transmigration of souls. At death all deeds of the life are weighed and if the man is found worthy he is re-incarnated in some person of a higher caste. If his life has been evil, he is re-incarnated in a person of a lower caste or some animal, or a shrub or tree. The teaching is that the life must work itself up by its own efforts through thousands of cycles until finally it may be born in a Brahman and having in that form, attained to the perfect separation from all personal desire at death it will be absorbed into God and lose its personality."

This doctrine holds the life of the devout Hindu in continual torture and uncertainty. Every act and every thought produces either good or evil fruit. There is a minuteness of detail that is startling. He who kills a Brahman is born a thousand times a dog, a boar, an ass, a camel, a bull, a goat, a sheep, a stag, a bird or as a low caste man. A Brahman who drinks spirituous liquors will be a worm, an insect, a grasshopper, a fly feeding on ordure, or some mischievous animal. If a man steals grain he becomes a rat, if milk, a cow, if oil, a cock-roach, if salt, a cricket, and so the list runs on with a minuteness of specification without a parallel in the annals of legislation.

The accepted number of re-births is 8,400,000. A South India poet has truly described the popular feeling of the people.

How many births are past I cannot tell
How many yet to come I cannot say
But this I know and know full well
That pain and grief embitter all the way.

They who are most deeply conscious of imperfections are most overwhelmed by the agonizing prospect before them, and what is the end of it all? Simply this, that the soul may be re-united to the Supreme being from whom it came as a drop of water mingles with the ocean and is lost in its immensity. This is the Indian idea of rest and peace.

How much they need to know the words of our Great Teacher, "Come unto *me* all ye that labor and are heavy laden and *I* will give you rest."

### *Teachings Concerning Women.*

Since our special interest centers about the mothers of the race, let us look at the sayings regarding women in the sacred writings. Let us remember that the Vedas, the early writings, are in Sanskrit, a dead language. They are considered too holy for women to read. A lower kind of Scriptures called Puranas, consisting for the most part of legends is written for women.

As has been mentioned before, there are some references in Hindu writings that indicate that woman is to have some respect shown to her. For example, where woman are honored there the gods are pleased. If the wife is radiant with beauty the whole house is bright, but if she is destitute of beauty, all will appear dismal. One of the commandments is, Let thy mother be to thee like unto a god. All these beautiful sayings are annulled by passages from the sacred books that declare that woman is utterly vile. Pundita Ramabai says that she has never read any sacred book in the Sanskrit literature without meeting this "hateful sentiment about women."

Listen to these exhortations. "Though destitute of virtue or seeking pleasure elsewhere or devoid of good qualities yet a husband must be constantly worshipped as a god by a faithful wife."

For women no sacramental rite is performed with the sacred texts, thus the law is settled; women who are destitute of strength and destitute of the knowledge of Vedic texts are as impure as falsehood itself, that is a fixed rule. Let the wife who wishes to perform sacred oblations wash the feet of her husband and drink the water, for the husband is to the wife greater than Vishnu.

From one of the catechisms we quote a few questions.

Q. What is cruel?

A. The heart of a viper.

Q. What is more cruel than that?

A. The heart of a woman.

Q. What is the cruelest of all?

A. The heart of a sonless, penniless widow.

Of more recent date is a similar catechism prepared by a Hindu of high literary standing.

Q. What is the chief gate to hell?

A. A woman.

Q. What bewitches like wine?

A. A Woman.

Q. What is a fetter to man?

A. A Woman.

Q. What is that which cannot be trusted?

A. A woman.

Q. Who is the wisest of the wise?

A. He who has not been deceived by women who may be compared to malignant friends.

Q. What poison is like nectar?

A. Women.

Listen to some of the Hindu proverbs. "Never put your trust in Women." "Women's counsel leads to destruction." "Woman is a great whirlpool of suspicion, a dwelling place of vices full of deceits, a hindrance in the way of heaven, the gate of hell."

## *Hinduism in Practice.*

It is not surprising that we find Modern Hinduism as it is to-day. The impure foundation has sent forth polluting streams that have reached the uttermost limit of social and religious life.

Popularly, Hinduism is a religion of idolatry. There are ugly hideous idols on every hand in every hamlet and house, and upon roadsides. They are of gold, silver, copper, brass, stone, clay and occasionally of wood. Worship is given to human beings, especially Brahmans. Among animals the cow is pre-eminently a goddess. Monkeys, peacocks, serpents and tortoises are also worshipped. In the vegetable kingdom certain plants and trees are holy. The banyan tree is sacred probably on account of its remarkable mode of growth.

"A pillared shade, high overarched
And echoing walks between."

Questions often arise concerning the worship of these idols. Do the people worship the idol or the god who is supposed to reside therein? Many educated Hindus declare that idols are only to help the ignorant masses in their worship, but those who have lived near the hearts of India's people believe that the ordinary worshipper sees nothing beyond the image and they can hear the inarticulate declaration, "these be thy gods, O India."

HINDU WOMAN BRINGING OFFERINGS TO THE TULSI TREE.

A non-Christian English scholar after visiting India, said: In all those teeming myriads of worshippers not one man, not even one woman, seemed to entertain the shadow of a conception of anything ideal or spiritual or religious, in their ancient creed. To all of them the false god which they had worshipped—a hulk of roughly carved wood or stone—appeared to be the authentic presentment of some terrible demon or invisible power, who would treat them cruelly if they did not give him some melted butter.

A well known Hindu writer has said "I do urge most emphatically that whatever may have been the original intention, and whatever may be the esoteric meaning, the millions that perform idolatrous practice in this country see nothing symbolic behind the image, and take the whole show quite literally. There is a famous shrine where the deity's early breakfast begins with bread and butter and he goes on eating without respite till midnight, when he appropriately takes a decoction of dried ginger to help his digestion before he retires to his bedroom with his consorts. There is another famous shrine where a cigar is left in the bedroom every night for his godship to smoke; in another shrine under the management of a nominal ascetic, fetters are applied to the god's feet whenever the temples' exchequer runs low, to extort money offerings from the devotees and pilgrims. In numerous other shrines the deity is taken out and whipped publicly for having committed petty thefts."

Demon worship is very common in South India. In other places the lowest form of worship—fetichism, is to be found. Many people in India like the Africans, are content to take natural objects such as rocks or trees and regard them as possessed of some spirit and worship them.

Modern Hinduism fosters immorality. When some years ago Lord Dalhousie the Viceroy of India, enacted a law punishing obscenity, the leaders of the Hindu religion were so exercised by it that the government *had to exempt religious writings of Hinduism and emblems of that faith.*

The temple cars are covered with grossly sensual characters and little children gaze daily upon the vile disgusting sights. In connection with certain worship of goddesses the worshippers yield themselves to sexual practices which cannot be mentioned.

### *Asceticism.*

One of the evils that has grown out of Hindu beliefs is that of asceticism. It would be unfair to denounce all of these men as impostors. Many no doubt are earnestly longing for the true and living God. They are sincere, though ignorant and misguided. The one who enters this life renounces all things because they are fetters which bind him to the world. He turns his back upon pleasures and enjoyments and enters upon a life of stern, rigid self-denial. Often he inflicts pain upon himself that he may pass on in sadness the pathway of redemption. He is held in reverence by the people and worshipped as a god. The result is that four million mendicants in India to-day are trading on the belief of the people.

The question of a living is solved. No greater calamity could befall a household than to have the curse of one of these holy men pronounced upon it. Hence it is that the *fakir* receives gifts and a livelihood from the superstitious, ignorant people, who fear to deny him anything that he may choose to ask. Many a high caste man deems it honorable and dignified to beg, who would feel degraded to take a hoe or hammer and earn an honest living. "Thus mendicancy is made honorable at the expense of honest toil."

### *Caste.*

The most remarkable peculiarity of Hinduism is caste. What is caste? What is electricity? A professor who had taught for fifty years declared that he knew no more of electricity and magnetic force at the end of the time than when he began. "We know that electricity exists; we are conscious of its presence in the phenomona of light, heat, sound, but we do not know what it is." Nothing could more perfectly illustrate caste.

The origin of caste is a subject of great uncertainty and debate. The Hindu believes that the human race is divided into four great divisions as follows: first, the Brahmans, these are priests and are said to be born from the mouth of the Creator. They are to be implicitly obeyed in all things and are to be worshipped by those of other castes. Second, the Kshatriyas, these are the kings and warriors. Third, the Vaisyas, born from the thighs of the Creator, they are farmers, tradesmen and craftsmen. Fourth, the Sudras, these are born from the feet of the Creator. They perform the menial services for the upper castes. These are simply the great divisions of caste. Altogether there are over 3,000 castes.

As the ancient name for caste was *varna* which means color, it seems quite reasonable to believe that caste originated along *color lines*. From the time of the entry of the Aryan into India he claimed superiority over the aboriginal peoples. In the course of time the races became mixed and there were apparent, different shades of coloring. The "heaven-born Brahman" stood at the head. Race pride was so strong and race jealousy so bitter that finally laws grew up that forbade the intermarriage of members of these castes with that of another and that forbade the inferior man to touch the food, even of the superior and the man of the superior caste to eat the food so touched. Is it not reasonable to suppose that the clever unscrupulous Brahman has to a large extent originated caste and nursed it into its present wonderful proportions in order to create and perpetuate his own supremacy among the people of India?

Caste is the most complicated and the most powerful social organization known on earth.

An English writer has written a somewhat frivolous paraphrase of caste which illustrates it to the Western mind. "Let us" he writes "imagine the great tribe of *Smith* in which all the subtle *nuances* of social merit and demerit have been set and hardened into positive regulations affecting the intermarriage of families. Bound together by this tie of common descent they would recognize as the cardinal doctrine of their community the rule that a Smith must always marry a Smith and could by no possibility marry a Brown or a Jones. But over and above this general canon, two other modes or principles of grouping within the caste would be conspicuous. First of all, the entire caste of Smith would be split up into an indefinite number of inmarrying clans based upon all sorts of trivial distinctions. Brewing Smiths and baking Smiths, hunting Smiths and shooting Smiths, temperance Smiths and licensed victualer Smiths, Smiths with double-barreled names and hyphens, Smiths with double barreled names without hyphens. Conservative Smiths and radical Smiths, tinker Smiths, tailor Smiths—all these and all other imaginable varieties of the tribe Smith would be, as it were, crystallized by an inexorable law, forbidding the members of any of these groups to marry beyond the circle marked out by the clan name. Thus a Hyphen-Smith could only marry a Hyphen-Smith.

There would also be restrictions as to food. The different in-marrying clans would be precluded from marrying together and their possibilites of reciprocal entertainment would be limited to those products of the confectioners shops into the composition of which water, the most fatal and effective vehicle of ceremonial impurity, had not entered. Fire purifies, water pollutes. It would follow in fact that they could eat chocolates and other sweetmeats together but could not drink tea or coffee and could only partake of ices if they were made without water and were served on metal, not porcelain, plates.

Caste brings discord and dissension; it degrades manual labor; it stands in the way of commercial intercourse, it is a foe to nationality and above all it is the greatest hindrance to the Gospel in India.

"We have," writes a missionary, "the branch-rooted system of caste; caste so intricate, so precise that no Western lives who has traced it through its ramifications back to the bough from which it dropped in the olden days."

This caste, then, these holding laws, which most would rather die than break, are like the branch roots of the banyan tree with their infinite strength of grip. But the strangest thing to us is this: the people love to have it so, they do not regard themselves as held; these roots are their pride and joy. Take a child of four or five, ask it a question concerning its caste and you will see how the baby tree has begun to drop branch rootlets down. Sixty years afterward look again and every rootlet has grown a tree, each sending rootlets down; and so the system spreads.

### *Status of Women.*

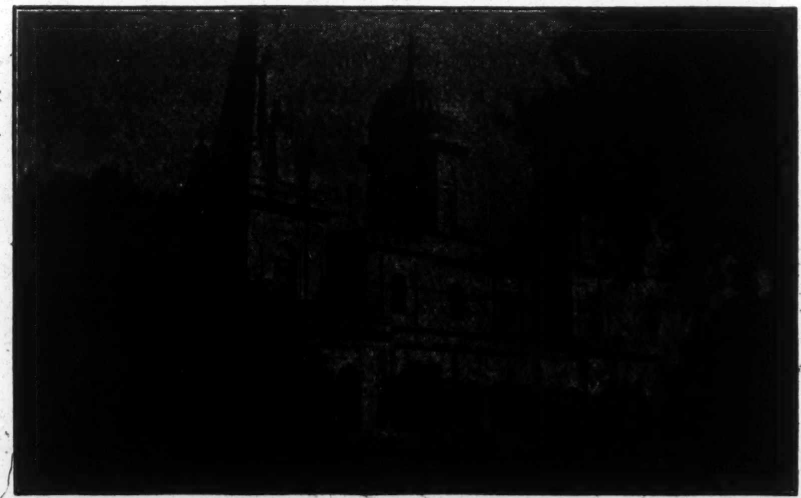
The pages of this Magazine have been filled repeatedly with the story of outraged womanhood in India. It is for us to simply point out why these things are so. Thus saith the law of Manu, "If a daughter is married at the age of six the father is certain to ascend to the highest heaven. If the daughter is not married before seven the father will only reach the second heaven. If the daughter is not married until the age of ten, the father can only attain to the lowest place assigned the blest. If a girl is not married until she is eleven years of age, all her progenitors for six generations will suffer pain and penalty."

The law passed by the English Government making twelve the minimum age of marriage is considered an infringement on personal rights and is generally evaded. The *Suttee* was one of the cruelest wrongs against womankind. It is not known just how it was invented. Pundita Ramabai says that a mis-translation of a text in the Rig-Veda is the sole authority.

"The priests pictured the beauties and joys of the future life in such a way that the poor widow was madly impatient to go to this blessed place with her husband. Not only was she assured of her getting into heaven by this sublime act, but also that by this great sacrifice she would secure salvation to herself and husband and to their families to the seventh generation."

The *Suttee* was abolished years ago, but the living *Suttee* is the lot of 26,000,000 women and girls of India today. Some cannot face it. In a recent issue of the *Christian Endeavor World* is the story of a woman who faced widow-hood. When she saw that her husband was about to die, she left him, drenched her clothing with kerosene and set fire to it.

"It was over in a second or two and no



HINDU TEMPLE AT RAWAL PINDI.

one could prevent it. The astounding thing is that Hindus are now coming to worship the place. Superstition dies hard."

New light has been thrown upon the woman's motive by a letter written on a crumpled piece of paper which was found in her room after her death. It contains this message: "Send me with my husband to the burning ghat. I am helpless. I shall not be able to bear widowhood. If I am saved I shall go mad."

"The motive of Saibalinee Dassi was not religious. She was not a fanatic. She was simply a woman who had not the courage to bear the shame and burden of Hindu widowhood.

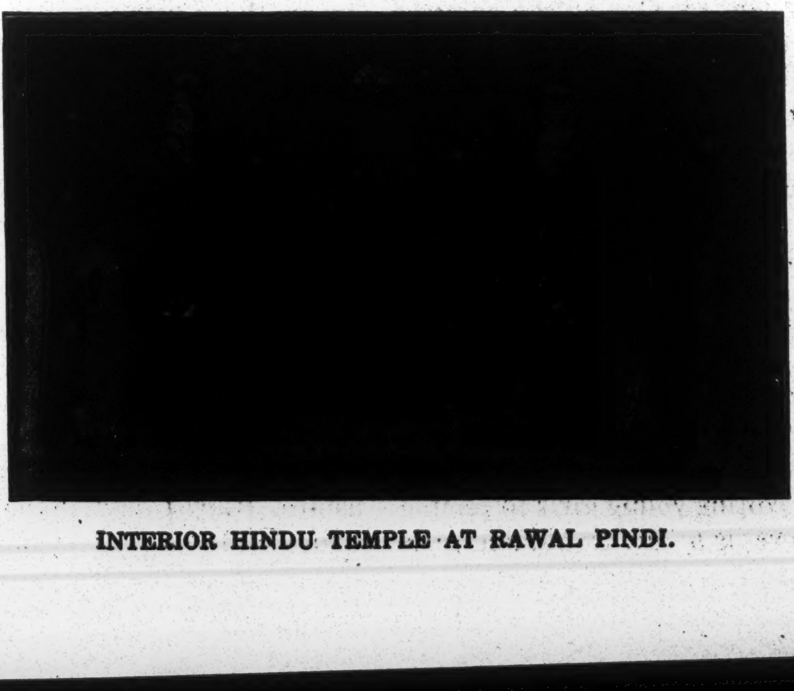
"Small wonder! She knew what that is. She had seen young women with shaven heads and soiled white garments, household drudges, objects of scorn or worse, —half starved tools of licentious men—Hindu widows! She shrank from this abyss. Death she thought was better. She died."

Woman is denied education. Not more than six women out of a thousand can read. The ignorance of women is not a matter of careless neglect but rather of studied purpose to deny them that which might change their relationship of subjection to man. "To educate a woman is compared to placing a knife in the hands of a monkey." Ramabai says that it is a common belief among high caste Hindu women that their husbands will die if they should read or should hold a pen in their fingers.

Of all the evils to be found in India none is baser than the dedication of girls to the temple service. Many, as helpless baby girls, have in the name of religion been turned over by their own mothers to be "married to the gods." And these mothers knew that their sweet innocent little daughters would grow up to be the professional prostitutes of the land. Oh! the shame of it.

### *Hinduism's Reforms.*

India is not without hope. Educated Hindu men are beginning to see that radical changes are necessary. Reform societies called *somajs* have been formed to turn the tide of extreme evils. The most Hindu of these efforts is the Arya Somaj. This reform society claims to be wholly religious and is an attempt to go back of the books of tradition for all authority in things religious, to the books of the Vedic Hymns themselves. In theory they repudiate caste, denounce child marriage, encourage the remarriage of widows and renounce the practice of idolatry. They claim that all treasures of knowledge of all kinds are stored up in the Vedas. They say that in the golden age of Hinduism all things discovered or developed by modern science were well



INTERIOR HINDU TEMPLE AT RAWAL PINDI.

known and even many thing that modern science has not yet developed. They take Sanskrit words and make them mean telegraph and railway and airship. * * * * Their attacks upon other religions, such as Mohammedanism and Christianity are not only malignant, but to one who knows the religion attacked, weak; for they break all the common rules of research and absolutely disregard truth and logic.

Under the cloak of religious organization and teaching, appeal is made to religious fanaticism with civil freedom as the end in view. While claiming to be a religious society it is in reality a political party

On the other hand there are many earnest souls searching for truth. From the time of Guatama the Buddha, to the present, there have been many who were noblemen in spite of their false teachings. Men have been turning away from gross idolatrous practices and have been blindly seeking the light. The Brahma somaj represents this class. "It has broken away from the traditions of caste and child marriage and the non-marriage of widows, but what the Arya-Somaj has done in profession only, the Brahma-Somaj is doing in practice. Their founder was himself a real seeker after truth and has drawn to his creed many earnest, honest men. In the homes of some of these people is to be found the Bible, and not a few pray to God in the name of Christ and take the Bible as the rule of their lives. It seems possible that some day soon, this *somaj* may declare its allegiance to Christ, and certainly many of its members will soon be gathered into existing churches.

In various lines and under various names there are sounds of discontent, unrest, unhappiness, longing. Hope for even the most degraded is expressed in a recent appeal to social reformers signed by forty temple girls. The Indian government is taking steps to stop the evil practice of devoting young girls to temple service. There is a law forbidding girls under sixteen being given over to this life of shame. But the law is evaded by different methods of marriage, adoption and subterfuge. After making their plea these girls say, "We request you to support the action of the government by holding meetings in various parts of the country. By having the law passed we believe that our girls will be greatly benefited and that the custom of adopting girls from other castes for purposes of prostitution will also be put to an end."

These are but a few of the indications that Hinduism does not and never has, met the need of India. All this unrest spells OPPORTUNITY for the Christian Church. It leads her to see

## *Hinduism's Need.*

What India wants is Christ. The strong walls of prejudice and caste are gradually crumbling. The railway train and foreign commerce have ruthlessly broken caste rules. The Christian education that can take an outcast and make him fit to sit with princes is a strange and strong object lesson in Christianity.

There is no question that in Hinduism religion is and always has been the supreme concern of the Hindu mind. As the spirit of Christianity pervades the country, the thoughtful Hindu will be led to see some points of contact between his faith and ours. The Hindu trimutri (Brahma, Vishnu and Siva) is different from the Christian conception of the Trinity; yet it prepares the mind to receive this doctrine. Incarnation is a doctrine common to both faiths. Bhakti or living faith is a Christian principle. These are preparations for the Gospel of Jesus. One writer says, "To many thousands who are outward members of the Hindu faith, and who would not dream of being baptized into institutional Christianity, Jesus Christ has become the ideal of life. He represents to them that moral type of perfection and ethical nobility of manhood to which they daily aspire. Christ only, in the eyes of modern educated India stands the perfect test of character. And there is not a town of India to-day where there are not found these men of power and influence who are studying eagerly the life of Jesus, are pondering over the Gospel narratives, and are reading such books of Christian devotion as Thomas A. Kempes's 'Imitation of Christ.' "

One of our missionaries told of an editor in North India who said that since he had read Dr. Charles M. Sheldon's book, "In His Steps," he was trying in all his work to measure up to the standard, "What would Jesus do?"

Is this not proof that India needs Jesus? And is it not enough to strengthen the faith of the Church, to labor on and pray on for the people who are seeking and longing for God—the living God?

Christianity is sowing everywhere its seed of life and of character as they are exemplified in the perfect life of Jesus. It will grow in influence and increase in its prevalence throughout this land until we can say with Chundra Sen and with more assurance than he "None but Jesus is worthy to wear this diadem India; and He shall have it."

### Reference Books.

Monier Williams' "Hinduism."

Anderson and Watson's, "Far North in India."

Stewart's Life and Work in India.

Mason's Lux Christi.

"The Light of the World," Speer.

"The Decisive Hour," Mott.

☛Persons having access to THE MISSIONARY REVIEW OF THE WORLD will find interesting and helpful articles for this study in the following numbers of that periodical.—

"Rescue work among Temple Children in India," by Amy Carmichael—February 1906.

"Krishna Pal, Careys first Convert," December 1909.

"A Converted Hindu Priestess,"Chundra Lela," April 1910.

"Native Reform Movements in India," April 1910.

"Acres of men in India," December 1910.

"Pand harpur Pilgrimage," November 1911.

Those having a complete file of the Women's Missionary Magazine will find excellent material for help in these studies.

See *Leaflets on sale by Women's Board*—STUDY, PRAY, STUDY!

### Questions.

1. How does the idea of being absorbed and losing one's individuality appeal to you as compared with the Christian idea of heaven?
2. What proof from Scripture have you that the Hindu doctrine of heaven is an error?
3. Do the Hindus worship the image or what it represents?
4. What evidence is there that the Christian Bible is superior to the Hindu sacred books?
5. What hope do you see for India in the somaj's?
6. Compare the wrongs against childhood and womanhood in India and in America.
7. If the Christian Church should gain converts in India at the rate of one million a year, how long would it take to reach the last one?

THE Lord is great, and greatly to be praised: He is to be feared above all gods. For all the gods of the nations are idols: but the Lord made the heavens: honor and majesty are before Him: strength and beauty are in His sanctuary. Praise ye the Lord!!!

# Social Conditions.

## As Encouraged by the Sacred Books of Hindus and Mohammedans and their Hindrance to the True Religion.

BY MRS. MINNIE PARKS ANDERSON, RAWAL PINDI, INDIA.

THE Gospel makes to these people, its most easily read appeal in regard to social conditions, that is, using the word social as referring to all human intercourse and relation.

A Hindu gentleman not long ago, visiting my husband, said to him, "I do not come to inquire about your religion or your God, for I know there is no God; it is your *morals* I want. Another said, "it is the difference it makes in the home, which makes your Gospel appeal to us; the obedience of the children, the respect husband and wife show each other, the peace and quiet. Indeed a Hindu home is hell upon earth."

In the heathen religions of India there is absolutely no connection between devotion and moral conduct, unless it indeed be converse, as one would understand from the verse in the Koran which says, "The Lord is very lenient with believers." A Mohammedan by his diligent performance of the ceremonies of his religion purchases liberty to act in all other matters as best suits his convenience. His prayers and fasts, alms giving and pilgrimages, are but as so much currency with which to buy indulgences. Their own proverbs are, "The cat having murdered nine hundred mice is now on a pilgrimage to Mecca," and "Keep clear of the man who has thrice been to Mecca." Dr. S. M. Zwemer points out that of all the "Ninety-nine Beautiful Names" (of God,) there is not one referring to Him as pure or holy. They have no such verse as, "of too pure eyes to look upon sin."

The Hindu teaching of sin is if anything worse, embodied as it is in their "Kare karawe ap hi ap," "He himself is the author and doer of it."

Homes, schools, churches, have taught us of a holy God. As a standard we have the moral law, as contained in the ten commandments. We have been taught that to love our neighbor as ourself is of the same importance as, and inseparable from loving the Lord our God with all our heart. So constantly have we had these ideals kept before us that many may be found striving after, and in a great measure accomplishing the first, who neglect the second.

Let us make some comparison between the common practice in Christian lands and *standards* in this, along this line in these the second table of the law.

Commandment VI. Dr. C. R. Watson says of the assassination of Butros Pasha, Prime Minister of Egypt; "It is a strange commentary on the true genius of Islam that the Mufti, the highest authority on the Moslem law in Egypt, refused to concur in the execution of the assassin, first, because the murder was committed with a pistol and the Koran provides no remedy for the improper use of that weapon; secondly, because the party murdered was a *Christian, and therefore no crime* was committed worthy of death."

With the caste Hindus it is an absolutely unavoidable duty to marry off their daughters. *To murder them in infancy is less a crime* than failing in this duty toward them. I heard a young woman convert from high caste say with the greatest composure, that in her immediate family connection she knew of *seventeen infanticides*. She expressed herself even then, as thinking all had been done for the best.

Murderers and highwaymen have a special goddess, Kali, to whom they make offerings and *pray for the success of their undertakings*.

Commandment VII. Here is the Koran's high standard of purity! A man is allowed four lawful wives at one time and no limit to slave concubines. There is a verse running thus, "Truly it is not good that there should be slave concubines, but the Lord is *lenient with believers*." -(quoted above.) To avoid fornication Moslem law also provides that when a man is from home he *may marry a wife for even one night*, divorcing her in the morning at his convenience. To escape the danger of illegitimate children born to virgins—with which they reproach Christian lands, they have adopted child marriage, and to insure the chastity of women, the veil and zenana. We deem the remedy worse than the disease, especially since it is a remedy only in name, only a cloak. Mohammedan law follows somewhat the Jewish in regard to the deceased brother's wife—in practice however, the decease does not seem absolutely necessary; and in these paternal homes where from three to five brothers live about a common court, very bad conditions are known to exist. Their own shameless saying is, "my wife or my brother's wife, what matters which?"

WORSHIPPING THE SACRED COW.

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And of the Hindus? I remind you again of what you have all read, that it is by a *religious vow* and a *religious ceremony* performed by the parents, that the thousands of little innocent girls are sacrificed to the god of lust in the temples, where the *celibate* priests live. Horrible and hellish beyond thought! When an English law was enacted against publication or display of obscene pictures, a clause had to be inserted, "*except those in Hindu temples*." God knows, the history of lust in our own Christian lands is black enough; but it is not kept up by the provisions of our religions and carried on by her ministers. "Like people, like priest." When these are their standards what may we expect this practice to be? Their minds a perfect cesspool of filth, the women's no less than the men's, their language one stream of obscenity. Mrs. Isabella Bird Bishop says of her Eastern travels: "Such contact has banished from my mind, so far as Asiatic countries are concerned, all belief in purity in women and innocence in childhood."

Commandment VIII. With this commandment, it is in this country as though it were not. And what wonder? No god is more frequently seen pictured or sculptured upon the temples and shrines of the Punjab as Krishna the *milk and butter thief god* with his hands and mouth full of butter. Their *bible stories* abound with the thefts of their gods and their lies and cleverness in escaping detection. In consequence it is the discovery only, not the theft that is disgraceful. So universal is thieving that it brings with it a terrible bondage. The farmer must never have his field out of sight after the grain is three inches high till it is harvested and inside his bins; day and night it must be diligently watched, then only with partial success. As a farmer said to Mr. Anderson "we all eat our own with God's curse. My neighbor steals mine, I steal back. We come out pretty nearly fair, but cursed." When a village woman leaves my tent after a friendly call her ordinary good bye is "now look to your stuff" the signifiance of which is "If there is anything missing determine it now, don't be blaming me afterward." We have always been taught the sin of stealing. They have been systematically taught, not only by example, but by precept, the *rightness of stealing and the sin of being found out.*

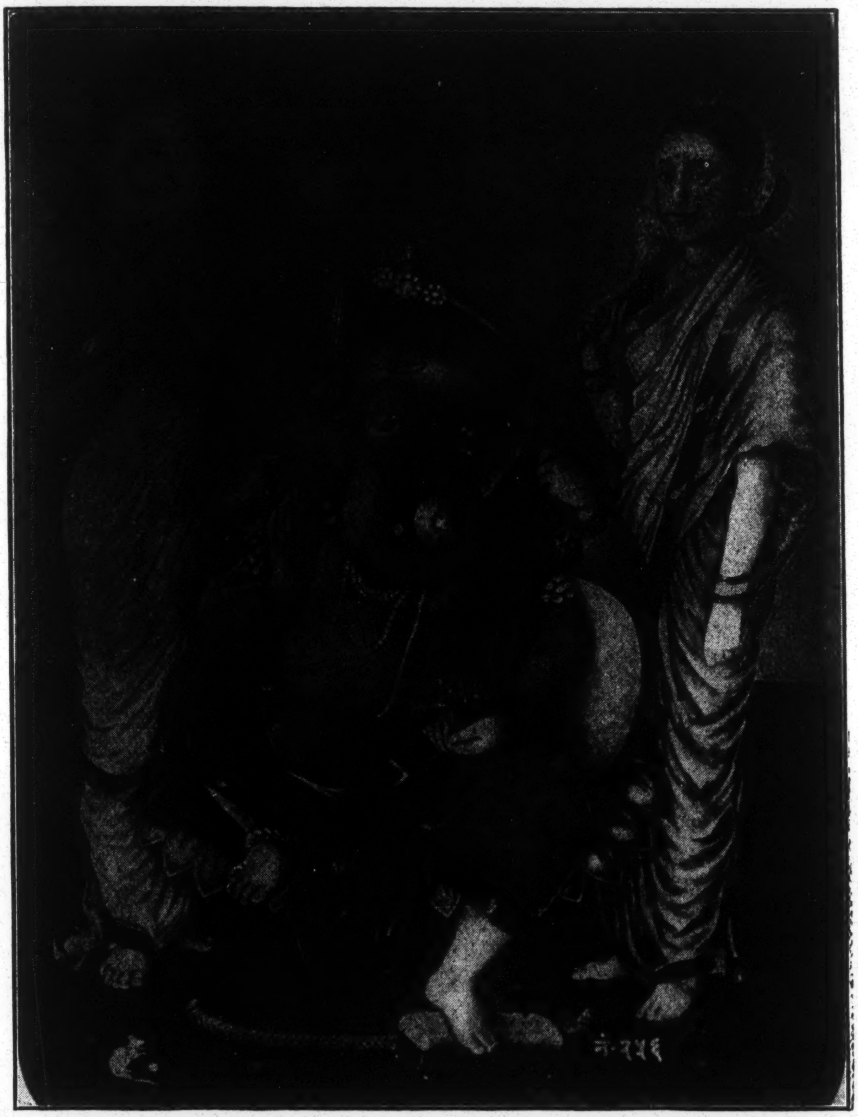
To a heathen farmer there is no surer proof of the divine origin of our religion than that his hired hands, who as heathen, constantly thieved from him, have as Christians become honest—for hundreds, and perhaps I could say thousands, are getting the victory, though a sinful practice so ingrained is most difficult to get rid of as I dare say we all realize from struggles we have with some besetting sin of our own. I could multiply instances where the testimony of these heathen masters is "to the praise of the glory of the grace" of One whom they yet deny and hate.

Commandment IX. The Koran gives instances and circumstances *where lies are excusable* if not enjoined. The devotees taking their cue from those have magnified this, their advantage until these exceptions from the requirement of truth cover all and everything. The Hindu gods as we have seen *saved themselves by bold and ingenious lying.* The worshippers will not rise higher than the thing worshipped. Lying is universal and to be called a liar no reproach. I have blushed to say to a man "I am sure you do not tell the truth. You are a liar" when it did not affect him in the least.

Commandment. X. I will only say of coveting and greed that it is that which is largely at the bottom of the child marriage difficulty. The desire of parents to realize the market value of their chlidren as early as possible, and before some illness or other evil shall blemish the goods and reduce this value.

I have left the fifth commandment until the last. On the difference between our Book and theirs in this regard rests the whole difficulty "Honor thy father" they may and do teach but *never add "and thy mother."* In their "children obey your parents *there is no plural.* It is the home that is wrong. There *is no "Husbands love* your wives and be not bitter against them"—*no "giving unto them honor* as unto the weaker vessel." There is even no "wives be in subjection to your own husbands" trusting the husband to look after that himself and prescribing rules for her punishment, at his hands should she dare to presume to do otherwise. There is no "*let no man put asunder,*" in the Koran—*no "thou shalt not oppress the widow,*" in the Vedes *no "father provoke not your children to* wrath" and *no suffer little children* to come, and forbid them not." It is the wrong standard in the home, the wrong relation between husband and wife, between parents and children, the wrong attitude toward woman which is their rock hidden and likewise our strategic point. Mrs. Bishop again says "These illiterate, ignorant women steeped in superstition, despised as they are in theory, wield an enormous influence and that against Christianity. They bring up their children in the superstitions and customs which enslave themselves. They make the marriages of their sons and rule their daughters-in-law. They conserve idolatries and keep fetich and demon worship alive in their homes. They drag the men back to heathen customs and their influence accounts perhaps for the larger number of lapses from Christianity. It is impossible to raise the men of the East unless the women are raised *unless the homes are purified.*"

The purifying, the bettering of the homes has ever been a great objective in our Mission. In the preparation of our inquirers for being received unto the church we have always dealt with the family as a unit. Even in our boarding schools the object is to train up good wives for our evangelists, exemplary home makers, model mothers, rather than high grade certificated teachers, though the latter is sometimes one of the stages of training for the former. In these very dark places how far may the rays of the candle set in the candle stick of a good home not reach? The Kingdom of heaven is as leaven which a woman took and hid in three measures of meal of her *own* household till the whole village and neighborhood were leavened.



**GANESH, THE GOD OF WISDOM, AND TWO GOPIS.**

The central figure is Ganesh. He fought with Vishnu. To end the quarrel Siva cut off Ganesh's head. His mother, Kali, threatening to wreck the universe if the head was not restored, Siva promised to restore it. But the head could not be found so he gave him the head of the first animal he found, the elephant.

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GROUP OF KASHMIRI WOMEN AND CHILDREN.
OLD WOMAN SPINNING.

"THESE HAVE NOT HEARD OF HIM."

See "Kashmir—Country, People and Missions"
November Women's Missionary Magazine.

# The Absolute Necessity of Securing Instruction for our Village Christians.

BY KATE M. CORBETT, GURDASPUR, PUNJAB, INDIA.

SOMETIMES the question comes up, "have we gone too fast in bringing this great mass of ignorant men, women and children into the church?" Should we have waited until they were more enlightened and until there were pastors and teachers prepared to shepherd and instruct them? Would it have been more a credit to Christ and less humiliation to us to have been more careful and discriminating when they came clamoring to be numbered among the followers of Him and to be allowed to bear His name. Who can answer these questions?

I believe the Lord has been leading us and while we have doubtless made mistakes and by undue haste marred the work in many places, yet it is of His doing, and if we are faithful we shall one day be able to answer all these questions with a ringing cheer that will give no uncertain sound, and will be heard up and down the land.

There is no good thing that will not be imitated and the fact that Mohammedans and even the wily Hindus are beginning to look on this people as a prize worth winning, proves there is good in them and a degree of success in our work. The great proof however is that the Lord has set his seal to our work and we see pastors and teachers from among these lowliest ones whom those in authority delight to honor. Not long since one of our ministers had occasion to call on an officer. He carried a letter of introduction from one of our missionaries, containing a request for a bit of land to be used as a place where the Christians might lay their dead. The letter was presented among other papers and petitions before the magistrate. The Christian minister was given precedence of all others, seated on a chair before the officer, treated with respect, his request granted and as he rose to go was asked to call again if the service of the D. C. were necessary. We know others who have been received in the homes of caste people and have even been invited to eat with them. Of course these things do not often occur, but that they occur at all is the wonder.

If we had large numbers of these consecrated pastors and teachers we would not need to feel anxious concerning our village people. We might number these on our fingers and yet our Christian community counts 46,451.

Now what of the condition of the thousands of these brothers and sisters of ours and of their children that must be taught, else their last state will be worse than their first? Leaving out the few hundreds who are contained in our station communities they are in gross ignorance. They know they are weary of the old life, that their mud god brought no joy or comfort into their lives. They know superstition and fear and the base practices of their idolatrous life, and the rude mode of cooking and crude house keeping, contracting marriages, buying and selling, etc. They are afraid of offending their god, they are afraid of goblins, they are afraid of evil influences.

One evening last camping season we found ourselves in a small village where the whole community were Christians. There seemed something wrong, they knew a little but somehow things would not go right. A Mohammedan woman sitting on a wall near by ventured the information that the *mud god* still stood under a nearby tree. We were very much vexed and rose to leave them, they had been Christians for sometime and knew a good deal, but one old mother among them was afraid to abolish the idol lest some dire punishment might be visited on her. A young man, a son of the old woman, could not bear the disgrace of our publicly leaving them, so he took up a shovel lying near and proceeded to demolish the *mud pile*. Some laughed and showed their delight at getting rid of the thing, some looked worried and the old woman stormed in a frenzy of fear and anger.

We stayed and had a service with them after the good work of destruction was done, and while some rejoiced the old woman sat back on the wall muttering and scowling. When we met at the teacher's village the next day for the purpose of organizing a congregation, we learned from the representatives of this village that she had made it so uncomfortable for them in the home that another son had repaired the mud pile to appease her wrath.

This is only one of thousands of similar instances which we see as we move among the village people every year. Their knowledge of the Word of God is almost nothing and yet they are numbered among His followers—they are His little ones. They are fast becoming willing to support their pastors or teachers, ~~and~~ just here comes one of our greatest difficulties. The pastors and teachers are not to be had. They must be educated before they can become pastors and teachers, else we will have a repetition of the condition of things as the negroes of the South before they had any education, and it will be in the *United Presbyterian Church* augmented a hundred fold by surrounding heathenism. Are we ready to accept such a condition in any part of our beloved church?

We see in a few communities our brothers and sisters — they are our brothers and sisters in Christ Jesus bearing His name with us, being raised to positions of influence among the people; and where the old hated name "chuhra" has been almost forgotten, there they have a chance and there they are showing what they will do when their chance is given them. We owe it to them to give them the opportunity. Our Lord's whole teachings while on earth sounded the note of giving unto others what he has so freely and fully given to us. He has ascended to prepare their place and ours, in the Father's House of many mansions, He left us the injunction to go *teach*, baptize and *teach* to observe all things whatsoever I have commanded you.

Again they are our children. We brought them into spiritual being, and what of the parents who are too thoughtless or careless or selfish to clothe, feed and train their children. A parent will sacrifice almost anything that the child may be educated, trained to take its place among those of its kind and live a life of usefulness and success. Ought we who are leaders among these people, to put forth less effort? These children of our church must be taught and trained to take their places among the peoples of this land, and we who know the depths from which they must rise, can understand a little of what this means of effort and expenditure of time, money and vital force, not to speak of the spiritual energy that must be exercised before these little ones arrive at the full stature of men and women in Christ Jesus.

We have for our whole Christian community of more than 46,000 souls, a Theological Seminary, the Gordon Mission College, The Christian Training Institute, a small boarding school in Pasrur, and a Christian boarding department in the Middle School at Dharaiwal, besides the few small village schools here and there in our districts. These are for boys. For our girls we have the Girls' Boarding School in Sialkot, The Home in Pasrur, The Avalon Girls' High School in Pathankot, the Girls' Boarding School (primary) in Gujranwala, which in the near future we hope to move to new quarters when the Sangla Hill School will become a reality, as it has been a name only for so long. These schools collectively accommodate less than 400 girls as they now exist. Then there are a few very small girls reading here and there in the district schools for boys. More than one district has not one single school for girls. What will be the condition of the wives and mothers of our Church if these conditions continue to prevail.

All this says nothing of the thousands of grown and old people of our Church. We covet for them a clearer knoweledge of the plan of salvation, more of the joys of knowing the riches of their inheritance, a surer foundation for their poor wavering steps.

Time was when the missionaries would direct and control the work, but like everything else in India, the church is moving on and fast becoming an independent body. We have come to the place now where our work promises to, in a large measure, control us. "Keep ahead of your work," was an oft repeated caution of our mothers and we always found it good advice. We need to keep ahead of our work here and prepare for the future building up of the Church of Christ.

We have even now many of the difficulties found in other lands to contend against, besides the awful influences of heathenism, false creeds and all the things that the devil, the father of lies, conjures up to oppose the Gospel of love and faith in Jesus, which he hates and will leave no stone of opposition unturned to keep out and root out of the Punjab. An intelligent Spirit-filled church is the institution most feared by the father of lies, and the ignorance and superstition of the masses the thing he most desires to conserve and perpetuate. Methods that were best and most successful 25 years ago are not the best for the present day conditions. Let us keep pace with our opportunities and use the means, methods and abilities He has put into our hands.

Those of you who can read and understand make it your business to cause others to read and understand, until our whole beloved church shall know and comprehend the needs of the Lord's cause here. What would you think of the country which would send its soldiers out to fight and leave them in this day and generation to sit in the face of the enemy with the old flint-locks of past decades and not even the flint and powder necessary to discharge these weapons. Is this too severe?

Notice our estimate the past years. Have the weapons been changed? Do not imagine that we are living in past ages here. The East is moving rapidly on and because we do not want the cause of our Master to fall behind, we plead for the citizens of the Kingdom that they may be prepared to meet the opportunities as they come, that the people of the Lord may be no less fitted to understand their history and inheritance than are the children of an earthly king. The eyes of our native Church in the Punjab are upon us, and they are ready to help lift the load. They cannot now lift the smallest corner of it alone, because they do not know how, nor have they the means to obtain the necessary knowledge. Praise God they will carry it themselves one day. "Blessed are ye that sow beside All Waters." "Blessed are ye that sow beside the Five Waters."

TWENTY-SEVEN BIBLE SOCIETIES ARE PRINTING THE BIBLE. THEIR AGGREGATE OUTPUT IN 1910 WAS 12,843,106 BIBLES.

# *Foreign Missionary Correspondence.*

## *India.*

Nisim Bagh, Kashmir,

Dear Friends:

I am sure you are all glad that we have in India the beautiful mountains, where we can go for a rest of six weeks or two months during our trying Indian summer.

In five days traveling, one can go from any of our stations on the plains, where we have a temperature in the shade of from 112 to 118, to lovely Kashmir, where we can sit out all day under the big shade trees and not need a hat, if watchful that the sun does not peep through among the branches.

This year there were twenty-eight of our missionares here, more than there have ever been at any one time before. We can come here and live cheaper than at any other hill station.

It makes one sad to think that this lovely valley is filled with idolatry. One day as we were going up the river we stopped at a town on the river bank and there was temple after temple, and dreadful idols, almost "under every green tree" we might say. We visited the ruins of an old temple that is just being uncovered and there, buried down deep in the earth for thousands of years, are found the same awful, unclean symbols of idolatry that are found in all Hindu places of worship to-day.

At Islumabod we went to visit the sacred springs and there were many "holy men" seated there worshiping the idols and the running water and the fish swimming about in the water. Many of these were pilgrims from all parts of India, who had just returned from the shrine at Amernat, one of the five principal places of pilgrimage in India. One of these men could talk Urdu. He had been to all the temples and there was such a hungry look in his eyes. I said, "Have you found peace?" He could not answer, but hung down his head in silence I said, "I am glad you do not say 'yes' as I know you have not found peace, as this does not come by going on pilgrimages or to temples." Miss Campbell who was with me, then preached Jesus Christ to him and we went away with the prayer in our hearts that this poor man, who we believe is truly seeking the way, may find peace.

The Raja and his wife went on a pilgrimage this year to Amernat and gave away thousands of rupees to the beggars and pilgrims. The people who go from the plains to this place, which is away up among the snow and ice, suffer much from the cold and many of them perish. Pray with us that the time may soon come when this love and devotion may be poured out at the feet of Jesus.

Yours to serve,
Emma Dean Anderson.

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### Our Theological School in India.

Our UnitedPresbyterian Church has four Theological Seminaries: Allegheny, Xenia, Cairo, Egypt and in India. In America such an institution must have an abiding place, but in our mission fields conditions are different. Missionaries are expected to overcome difficulties and they do. Why should they be hampered by four walls when they can have all out-doors, or a part of it? And why should a seminary be a fixture, when it must of necessity be an itinerating affair? Our Egyptian seminary used to hold its sessions sometimes in Assuit or on board the historical "Ibis," or at Ramleh, or in Cairo. It finally settled down in the Cairo Mission House, whose hospitable roof covers a multitude of good people and their good works.

But our India seminary still goes shelterless, at least it has no fixed abode. It has been doing work in the way of grinding out preachers, for the past thirty or forty years, but the "mill" has been moved from place to place as seemed necessary—from Sialkot to Pasrur, Jhelum, back to Sialkot and now there is prospect of a permanent settlement at Gujranwala, though even now there may be a "hitch," for one can never know what may turn up as a hindrance in this country.

For many years the institution had nothing it could call its own except some books and book cases, which of course must have suffered more or less by removals. (At home it is said that "three moves are worse than a fire.") But a theological school must have books if it has nothing else. Of late years it has become the proud possessor also of two tables and two or three chairs for the professors, and half a dozen benches (without backs) for the students, and a blackboard.

And *yet* it is not contented! It still wants a building all its own—some place to put those books, which however useful and necessary, have at times, seemed a "white elephant" on its hands, and some place for the students and their wives and babies, and some place for the teachers. And we are beginning to be hopeful, for these things are coming into sight—on paper at least. During the coming year we do hope to see some buildings put up. A missionary must be an optimist, or sometimes his heart would break. And about $5,000 are still needed for present plans.

Last session, closing the last of June, 1911, 25 students were in attendance and all but two of these had wives and children. A row of low rooms had been rented, some of these being used as class rooms and some for the students, but there were not enough to go round, so most of the families found dwellings where they could in the neighborhood. One fine thing was a big yard where one class of men and two classes of women could be taught without interfering very much with each other.

And the mem Sahiba is thankful that she can sympathize with and help even a little, these women who are trying to learn under difficulties. Some of them are such nice, bright women, and show the training they have already received in the girls' boarding schools. Others there are too, dear and lovable, who have not had any such advantages and these too, are the wives of our coming pastors. As such they all need more instruction in the Bible, in the care of their homes and children and in controlling themselves. And some of these things need more than the help of a Miss Sahiba or a Mem Sahiba, even that of the great Master Himself, and the power of His Spirit in the heart and life. For His help and guidance we ask your prayers, that the seminary may be a power for good in the lives and the teaching of both men and women.

Pray also that the means may be provided soon for these much needed buildings.

Yours in His service,
Eliza F. Stewart.

*Sialkote, India.*

## *Sargodha Mission Hospital.*

The work of Dr. M. M. Brown and his staff in Sargodha, India, has greatly commended itself to all who know it definitely.

The Government has granted Rs. 4000 ($1,333.) and with these and other funds the hospital building has been begun. Some wards are completed and in them healing is being brought to India's sufferers.

More cottage wards will be built when funds are provided. These cottages will have small courts adjoining them and will provide very beautiful and very effective means of ministry to physical and religious needs.

They want another Surgeon; they want another Nurse. They lack sterilizers, bedding, tables, etc.

Our medical missionaries and mission Hospitals deserve the best equipment the modern world can provide.

We can help through

**The Ladies' Home Journal**

Send renewals and new subscriptions through Mr. Wright of the North Church, Philadelphia.

His commissions will amount to about 80 cents from each $1.50 forwarded to him and all will be turned over to this hospital fund. Already $270 has been paid through Mr. R. L. Latimer.

Send also renewals and new subscriptions to The Saturday Evening Post and The Woman's Home Companion. These yield equally large commissions and all realized will be used as indicated above.

| | Per year |
|---|---|
| The Ladies' Home Journal | $1.50 |
| The Saturday Evening Post | $1.50 |
| The Woman's Home Companion | $1.50 |

Address Mr. A. L. Wright, 2209 West Thompson St. Philadelphia, Pa.

This notice deserves the attention and co operation of our readers. Many new and renewal subscriptions to these periodicals should be sent through Mr. Wright. —EDS.

# Editorial.

## "Peace on earth, good will to all men."

The Women's Missionary Magazine in its twenty-fifth year of publication has an unbroken history of endeavor to promote the cause it represents. Many changes have come to our readers during the year now drawing to a close. Many have experienced the deepest sorrows of their life, others have rejoiced in the triumphs of grace and joy. To every one the Magazine has endeavored to carry messages of responsibility and opportunities in behalf of those who are without the Gospel. Whatever of joy or sorrow has been ours —we are spared for the one supreme purpose of our existence, that is to make it possible for the Kingdom of God to come on this earth. The greatest prize that life offers—to you and to all of us. All else is worthless if this is not our purpose as well as our prayer.

* * *

### ☞ *Some needs to be supplied in the Freedmens Missions.* ☜

At Townsville N. C.—A good second hand organ for the Sabbath school and school.

A cupboard for sewing room.

At Arlington Ala.—Bed clothes for the dormitory, sheets, comforts, quilts and cotton blankets.

At Millers Ferry—A fifty foot addition to Sterling Hall, that will cost $600 in addition to what will be given by the mission.

At Henderson—Three private rooms $100 each, six children's beds at $35 each. Dining room furniture without table supplies $75. Wheel chair, operating table and any money for any of these.

### Some of Our Gifts the Past Months.

Memorial window in Henderson Hospital,—from 4th church Allegheny, in memory of Dr, J, M, Fulton.

To furnish the office,—from Mr. Jno. A. Bell, Carnegie, Pa., $125.

One Ward bed,—2nd Church Cambridge, Ohio, $50.

Hardware for the building,—donated by Architect and Contractor, $50.

God's blessing on every woman and man who obey's the command and gives what he can and with thankful heart this blessed Thanksgiving let us love and be good to every one living.

For any further information write to

Mrs. Samuel Yourd,
Freedmen's Secretary.

### *"The Drunkards Progress."*

A series of twelve views, drawn and engraved by John Adam, for sale by the Temperance Secretary, Mrs. R. C. Morton, price 5c or 50c per dozen. The Women's Board is offering this series of pictures to be distributed among the young people especially

A look at these pictures will impress any youth with the awfulness of a habit that finds its ending in the horrifying experiences herein depicted.

* * *

LOOK HERE—On the fourth page of the cover of this magazine read the announcement—"Once Around the World" —by Rev. J. M. Hamilton, Monmouth, Illinois. We desire to recommend the purchase of this book especially for a gift to the young people. It is an interesting authentic story of Mr. Hamilton's delightful journey through the lands that are becoming so well known to every student of Missions. Mr. Hamilton is very generous in his offer to give one half (50c) to the Magazine from the sale of each copy. The sum of $2.00 has already been received—and its use is for the Dormitory now so much needed at our new mission, Frenchburg, Kentucky. Mr. Hamilton's generosity and his good book are worth considering.

Send orders to Rev. J. M. Hamilton, Monmouth, Illinois. Price $1.00 silk cloth prepaid.

* * *

Mrs. Brandon, wife of our late missionary, Dr. Brandon, of India. with her little family of four small children left Bombay, India, for America Nov. 18th. No one can fathom the sorrow of this home-coming. The widow with her fatherless children leaving a life work behind them, going into a future all so suddenly changed from the plans begun, is extremely sorrowful. We can not emphasize India's loss too greatly—nor the bereavement of this dear family too deeply. But for the grace of God how could they who suffer endure. Let us not lose sight of dear Mrs. Brandon and her precious family.

* * *

The Women's Missionary Magazine Committee have published the outlined programs for the year 1912 in leaflet form for use in the Missionary societies. A sample copy with a circular letter, has been sent to the president of every missionary society. If any fail to receive this, they may inquire of the person whose name appears in the statistical report as president, July Magazine 1911. It is our first attempt to meet a frequent request from Missionary Societies to provide programs at reasonable price. If favorably received we will continue. It all depends upon the Missionary Society. Order at once.

Prices post paid—100 for $1.50, 50 for $1.00.

Send Post Office Order or Draft (omit postage stamps if possible) to Women's Missionary Magazine, Xenia, Ohio.

* * *

Beginning with this issue the important studies for six months will be the Religions of the non-Christian world. Every thing is being provided to aid our women and young women in the study of the text book, "The Light of the World." There is necessary expense and labor required on the part of every individual desiring to obtain the information helpful in these studies. We urge the purchase of the text book and leaflets at least by the society if not by each individual. Every society can secure these helps. *Do this at once.*

* * *

## *A Call to Prayer.*

Now that the work of the year is under way, and we are looking forward to its completion, let us stop a moment and ask ourselves,

"Have you and I to-day
Stood silent as with Christ, apart from joy or fray
Of life, to see by faith His face;
To look if but a moment, at its grace,
And grow, by brief companionship more true,
More nerved to lead, to dare, to do,
For Him, at any cost? Have we to-day
Found time, in thought, our hand to lay
In His and thus compare
His will with ours, and wear
The impress of His wish? Be sure
Such contact will endure
Throughout the day; will help us walk erect
Through storm and flood; detect
Within the hidden life, sin's dross, its stain;
Revive a thought of love for Him again;
Steady the steps which waver: help us see
The footpath meant for you and me."

This call to prayer is to the individual. It is meant to be personal and pointed. If we can answer it in a way worthy of the profession we make, we have the solution of our difficulties, of whatever kind. If each member of our missionary societies can measure up to this standard, we may be sure the work of Christ in the world which we are attempting to do, will prosper. And if it fail or lag, if hearts and lives are cold and indifferent, we may be sure the prayer altar has been deserted. The work of the year is so pressing; the duties are so many; the needs are so urgent; shall we not *pray*? Shall we not give Christ a chance this year to prove what He can do with a denominational society organized for His work? He is willing and anxious to do His part any day, any year, if we will but let Him. Would that every one of us might square her life with His will and claim the blessings He is anxious to bestow.

Pray for the work of the year. Pray for the workers in every field. Pray for the fields that their needs may be met—those crying needs. Pray for the plans our leaders have made. Pray for the Chicago Convention of 1912. Pray for the Chicago congregation that will entertain us and for all the people there who will plan and work for the Convention. Pray for the program committee, that the Spirit may have control of every part, that nothing may be done that is not in harmony with Christ's will. Pray that the Spirit may lead in the choice of every speaker and direct in every detail. Pray for the officers and delegates that they may prepare for this Convention as for a meeting with Christ. You can help bring a blessing—yes, *you*. Will you?

Yours for the cause,
Anna A. Milligan.

——

At last the Hague Opium Conference is fixed for Dec. 1. Unless Christian and humane sentiment is strongly expressed by petitions, the forces of "infernal revenue" and private cupidity that have caused the conference to be postponed three times, are likely to defeat the high object President Taft has named, "the suppression of the opium evil," either by postponing the "suppression" for ten years, on the discredited theory that there must be a long "tapering off," or by adopting the policy of "restriction" by increased taxation which has proved a tragic failure wherever tried.

Every missionary Society in the world should express its fraction of sentiment in favor of the speediest possible "suppression of the opium evil" the world over, and send copies of its action to its own foreign office and to the press. And let a resolution be passed at the same time asking that "4th Brussels Conference on Spirits in Africa," soon to meet, shall abandon the ineffective method of restriction by an increased tax and substitute prohibitory zones wherever the population is mostly composed of native races.

* * *

The fourth annual meeting of the Medical Missionary Conference, held under the auspices of the American Medical Missionary Board, will be held at the Sanitarium in Battle Creek, Mich., January 2 to 5 inclusive. Rev. Lemuel C. Barnes, Field Secretary of the Baptist Home Mission Board, is to preside over the Conference, and the attendance of several prominent mission workers is already assured. The Battle Creek Sanitarium offers free entertainment for one week to all the missionaries who attend the meeting, and the invitation is to all evangelical missionaries regardless of denomination. Inquiries may be addressed to Geo. C. Tenney, Battle Creek, Mich.

* * *

Another opportunity to help erect the much needed Dormitory at Frenchburg Mission—is to sell Mrs. J. C. Alter's Cook Book—previous sales of which have already been set apart for this enterprise. Frenchburg is very dear to Mrs. J. C. Alter's heart—she has done all she could to promote its interests—there are some cook books yet to be sold. Mrs. Alter authorizes us to publish this offer. Every society can retain 25 per cent of the price for its own use. Sell the cook book for $1.00 send 75c to Mrs. J. C. Alter, New Wilmington, Pa. *Help on with this offer now.*

# Study for the Month.

## JANUARY—HINDUISM.

Text book—"The Light of the World."

Suggestive Bible reading—Romans 1.

Roll Call—The name of a Hindu deity or holy book.

**Topics for Study.**

1. Hinduism in doctrine and Hinduism in practice.
2. Six reasons why I could not embrace the Hindu Religion.
3. Modern Reforms in Hinduism.
4. Child marriage and widowhood, the supreme degradation of Hindu women.

# Our Moslem Sisters

THIS PAGE WILL BE DEVOTED TO

## Work Among Moslem Women

EDITED BY

MISS MINNEHAHA FINNEY, EGYPT

Home on Furlough, Mayfield, Kansas.

Five years ago at Cairo, Egypt, the first conference of Moslem workers sounded the call "AWAKE!!"

Awake! to the condition of Moslem women as their story has come to us from India, Persia, Arabia, Central Africa, Egypt, North Africa and other Mohammedan lands, making evident that the condition of women under Islam is everywhere the same—and that there is no hope of effectually remedying the spiritual, moral and physical ills which they suffer, except to take them the message of the Saviour, and that there is no chance of their hearing the message unless we give ourselves to the work. *No one else will do it.* This lays a heavy responsibility on all Christian women.

The number of Moslem women is so vast—not less than one hundred million—that any adequate effort to meet the need must be on a scale far wider than has ever yet been attempted.

Every church and Board of Missions at present working in Moslem lands should take up their own Women's Branch of work with an altogether new ideal before them, determining to reach the whole world of Moslem women in this generation. Each part of the women's work already organized needs to be widely extended. Trained and consecrated women doctors; trained and consecrated women teachers; groups of women workers in the villages; an army of those with love in their hearts to seek and save the lost. And, with the willingness to take up this burden, so long neglected, for the salvation of Mohammedan women, even though it may prove a very Cross of Calvary to some of us, we shall hear our Master's voice afresh saying words of encouragement:—"*Have faith in God*"—*for verily I say unto you, that whosoever shall say unto this mountain "be thou removed," and "be thou cast into the sea," and shall not doubt in his heart, but shall believe that these things which He saith shall come to pass, He shall have whatsoever He saith.* —"*Nothing shall be impossible unto you.*"

WOMEN OF THE UNITED PRESBYTERIAN CHURCH! WHAT DOES THIS APPEAL MEAN TO YOU? It means this:—You are responsible for the carrying of the Gospel message to about six million Mohammedan women; one million in the Punjab, India, and five million in Egypt. *No one else will do it.* Are you doing it? Are you even thinking about doing it? The fact remains that, as yet, but a fringe of this great work has been touched, Awake! to your responsibility. Awake! to the condition of your Moslem sisters in India and Egypt, Awake to your source of power—God—with whom nothing is impossible and

PRAY! SEND! GO!

The missionaries in Egypt feeling the need for more workers, so as to more widely extend work among Moslem women, are making a special appeal for nineteen women to be sent out *this year.* Three have been sent. Sixteen more are wanted. Will YOU join in the faith and prayer effort which is being made to recruit this number?

# LITERATURE DEPARTMENT

IN CHARGE OF

MISS SUSAN E. McNALL, LITERATURE SECRETARY.

WE FURNISH

## LEAFLET LITERATURE

At small cost.
In convenient form.
On all fields of our work.
To help all societies of the organization.

## LEAFLETS

### To Help in the Study of "The Light of the World."

Hindu Darkness—Christian Light.

Idolatry in the Twentieth Century.

Testimonies of Hindus to Christian Missions.

Women under Hinduism.

Buddhism.

Wonder stories—China.

Ancestor worship.

The cry of womanhood in Moslem Lands.

Mohammedan Women in India.

Confucius and his teachings.

Mohammedanism.

Mohammed—Founder of Islam.

The women of Turkey as affected by the revolution.

Shintoism.

What a century of Christianity has done for women.

A glance at Mohammedanism and the Parsis in India.

Woman under the Ethnic Religions.

The set will be sent complete for 40 cents postpaid, or included in the monthly leaflet subscription order of $1.00.

## THE MISSION STUDY TEXT BOOKS 1912.

### "THE LIGHT OF THE WORLD."

An outline study of Christianity and non-Christian religions.

Price paper ............30c. postpaid, 37c
Price cloth, ... ... ....50c, postpaid 60c

### TOURING IN THE GLEAM.

Junior study of the religions and temples described in the "Light of the World."

Price..................20c, postpaid 24c

### HOW TO USE.

A manual containing helps for women's societies and study classes, in the study of "The Light of the World."

Price,..............................10c

### HOME MISSION TEXT BOOK.

"Conservation of national ideals."

Paper,.... ............30c, postpaid 35c
Cloth,..................50c, postpaid 55c

### BEST THINGS IN AMERICA.

Junior Home Mission text book.

Paper,................25c, postpaid 28c
Cloth,..................40c, postpaid 45c

### The Home Mission Map.

A map of the United States showing the location of all the mission stations of our Church in the home land. The map is printed in three colors; mounted ready for hanging; size 3 x 4 feet. Price 75 cents postpaid.

It is desired that the supplies of this department should be widely distributed among the organizations of our churches, and we therefore urge that the officers of the various Women's, Young Women's and Junior societies, seek to arouse interest in this important part of our work by sending for a catalogue and calling attention to the list of publications it contains.

**Catalogue sent without cost,**

☞ WATCH THIS PAGE EACH MONTH for information and specials in this department.

**Send orders to Miss Susan E. McNall, Literature Secretary, 904 Publication Building, 209 Ninth St., Pittsburgh, Pa.**

# Thank-Offering Department

EDITED BY MRS. MARY CLOKEY PORTER,
15 Marshall Ave., North Side, Pittsburgh, Pa.
Business Address 905 Publication Building, Ninth St., Pittsburgh, Pa.

## *When I Have Time.*

When I have time, so many things I'll do
To make life happier and more fair
For those whose lives are crowded now
with care.
I'll help to lift them from their low
despair.
When I have time!

Now is the time! Ah friend, no longer
wait
To scatter loving smiles and words of
cheer
To those around whose lives now are so
dear,—
They may not meet you in the coming
year—
*Now* is the time.

—Selected.

## *Honor Roll.*

Any Women's or Young Women's Society that doubles its thank-offering of the year previous, wins a place on the Honor Roll. The 1909 and 1910 figures show that in the two years, 138 societies doubled their offerings. Thirty-two gained from three to five times the sums previously given.

Any Junior Society that gives an average of $1.00 per member as a thank-offering, gains a place on the Honor Roll. The names of 22 were on the Roll for 1910. Of the 60 Presbyterials that reported thank-offerings in 1909, 47 reported an increase. In 1910, 52 showed an increase in offerings.

It is too early to give the figures for 1911 offering, but indications are that advance has been made all along the line, notwithstanding the very liberal gifts by the women of the church to the great $1,000,000 Jubilee fund from all denominations.

## *Remember!*

THAT—The treasurer of the Women's Board closes her books for the 1911 thank-offering on January 1, 1912.

THAT—Societies should forward their offerings to their Presbyterial treasurers early in December, in order to give said treasurers time to send them to the Board treasurer, Mrs. J. B. Hill, 5630 Bartlett street, Pittsburg, Pa., before January 1st.

THAT—All offerings coming in after the treasurer's books are closed will have to be counted on the 1912 offering.

THAT—The Jubilee fund to which many contributed during the past year is a separate fund over and above all other funds, and cannot be credited to either individuals or societies in the regular thank-offering of 1911.

THAT—All societies should be very prompt in filling out their thank-offering blanks, and in sending them to their Presbyterial Thank-offering secretaries, before January first, in order that they, (the secretaries,) may have their Presbyterials on the Banner List for having all blanks in the hands of the General Secretary early in January.

THAT—The offering of 1912 will be the Silver Anniversary thank-offering of the women and children of the United Presbyterian Church.

THAT—The beautiful silver and blue seals for advertising the Anniversary offering will be on sale from December 1, 1911 to December 1, 1912, at 905 Publication Building, Ninth street, Pittsburg, Pa. Per dozen 12 cents; per hundred 90 cents.

THAT—Every letter, paper or package going out from a United Presbyterian home or office during the next twelve months should have a bell-shaped anniversary seal on it.

THAT—Every congregation should have an agent to advertise and receive orders for these seals and thus have the Silver Anniversary thank-offering kept prominently before the Church throughout the year.

THAT—The "silver dime star cases" will take the place of the "yards of dimes" of four years ago, in gathering in the silver offerings for the fall of 1912.

THAT—They will take the place for the coming year of the regular thank-offering boxes with both women and children, and that every United Presbyterian home should have one or more of these pretty new "blessing" boxes to decorate it.

THAT—Orders should be sent promptly by the congregational thank-offering committees for a sufficent number to supply all homes.

THAT—They can be secured free of cost, (postage 4 cents per dozen,) from the above address given for seals.

THAT—Very much depends upon prompt and zealous action on the part of the officers of all the Women's, Young Women's and Junior Societies, whether or not the Silver Anniversary year will be one of success in the Master's work or a failure.

THAT—To secure success all efforts should begin, continue and end in earnest prayer.

## Important Facts.

### I.

The work of the Women's General Missionary Society is calling "loud and long" for a strong forward movement this coming year along all lines, in both the home and foreign fields.

What meaneth this call? It means more workers, which means more salaries: it means enlarged facilities for work, which call for greatly enlarged contributions and more liberal thank-offerings: it means that in order to pray and work intelligently, every woman should be faithful in the study of the Women's Missionary Magazine, that will keep the need of the mission fields before her.

### II.

The work of the Women's General Missionary Society is given no share of the annual appropriations of the General Assembly, hence it must depend entirely upon the voluntary contributions of the missionary societies and the thank-offerings.

### III.

The Women's Board in the twenty-five years of its existence has never been in debt, and the one way to keep out of debt is *for societies to be loyal to their own work*, for which God holds them responsible, and refuse to listen to appeals from even the elders and trustees of their own congregations for their society money to pay church debts.

Every woman whose name is on the church roll should pay her full proportion toward the support of her own congregation, but as missionary societies are organized to support the mission work assigned to the care of the Womens' General Missionary Society, to which they are auxiliary and not as *Aid Societies*, their money should be held sacred for the Lord's cause and not be directed for the paying of church debts.

## Read and Ponder.
## The Story Figures Tell.

Study carefully the statistics of the Missionary societies as given in their annual reports in the July Missionary Magazine of 1911. See page 433, Report of Statistical Secretary.

| | | |
|---|---|---|
| Total contributions and thank-offerings for the year.... | | $152 990 00 |
| Expended: | | |
| Congregational work. | $ 31 063 | |
| District work........ | 2 755 | |
| Other objects...... | 1 686 | 35 504 00 |
| Total for Missions | | $117 486 00 |
| Of this sum the amount in Thank-Offerings......... | | 47 365 57 |
| Remaining as contributions... | | $ 70 120 43 |

*What do these figures show? A sad condition; a lack of loyalty* on the part of societies to the mission work they are pledged to support that is deplorable.

THINK OF IT!—Over one-half as much given from the society contributions to causes outside of missions as was given to the work for which they are responsible.

LISTEN!

Thirteen Presbyterials gave over one-half their contributions to outside objects;

Nine gave near one-half;

Five gave over one-third;

Five gave near one-third;

Five gave over two-thirds;

One gave over three-fourths;

One gave one-fourth.

☛Stop and consider what might have been accomplished for missions if societies had poured their $35,504 into the treasury of the Women's Board to meet the urgent calls for enlargement in all our mission fields;—and then pledge your societies to be hereafter loyal to their own work.

## Post Jubilee Campaign.

This new movement on the part of the missionary societies of all denominations, is as Mrs. Montgomery says,—"A veritable Aladdin's lamp for wonder working, that in any community where the women will get together, plan together, pray together, work together, rejoice together—all things are possible."

While it is yet too soon to give the general results, the story of only a partial compaign in Pittsburg and vicinity during the latter part of October, may be a stimulant to workers in other parts of the country. On Monday, October 16th, five hundred women representing twelve denominations and scores of churches, met to pray for the success of the campaign. Frequent circles of prayer have since been held in various districts, while the canvassers were making house to house visits on women in their congregations who had not allied themselves to the missionary societies.

A Mass Meeting was held on November ninth, in Carnegie Music Hall, Pittsburg, under the direction of the Women's Union Missionary Association, closing with a reception for Mrs. Lucy W. Peabody, of Boston, who was the chief speaker of the evening. The small proportion of societies from ten denominations, that had already entered the work of canvassing reported 2,361 new members, 865 new subscribers to the missionary magazines, and 25 Senior and Junior societies having been organized.

A full report will be given at the semi-annual meeting of the Union Association on Thursday of the Week of Prayer in January.

According to the Campaign Bulletin issued by the Central Committee, on the United Study of Missions the canvassing may be carried on any month from October 1911 to March 1912.

All societies in our United Presbyterian Church should plan similar work and be ready to report in full to the Secretary of the Women's Board by April first.

Keep in your minds and prayers that two of every three women in the denomination are not yet enrolled as active workers for missions and put forth efforts to reach them. Do not forget to pray and work for the hundreds of Sabbath School scholars under 15 years of age who are outside of the Junior organizations.

## Post Jubilee Queries.

How many societies have completed their every member canvass for subscriptions to the Women's Missionary Magazine (at 60 cents a year.) How many have made inroads on the "careless daughters" and thus increased the membership of their societies?

How many Junior Societies have faithfully used the "Membership Cards," and "Magazine Subscription Cards," sent to the Junior leaders in September?

How many new societies — Women's, Young Women's and Junior's—have been organized since the call for membership canvass was made during the Post Jubilee meetings held the past few months?

Women's, Young Women's and Junior societies in Pittsburg and vicinity, should do the work of canvassing in time to answer these questions in full before December 18,—to Mrs. Ada Kerr Wilson, 1112 South Ave., Wilkinsburg, Pa.

Societies in other parts of the church, should report to the same address by April first.

### *Christmas Hints.*

Let December 25 1911, date for you in the record book of heaven a large thank-offering for missions!

* * *

Place the name of Jesus at the head of your list of friends, and remember Him on His recognized birthday with your best gift of gratitude!

* * *

One woman has been praying for a gift of $25.00 from her husband, with which to make herself a life member of the Women's General Missionary Society, as a special thank-offering for missions.

Are there not many husbands who will meet the earnest desires of their wives, and place $25.00 checks in the Christmas stockings for this blessed purpose?

* * *

Many children are longing to become life members of the same Society, and a ten dollar bill as a thank-offering will give each one a place on the Christmas list of Junior life members.

## *Young Women's Department*

*Edited by Miss Sarah Reid, Springfield, Ohio, R. F. D. 5.*

Motto: "I WILL NOT OFFER UNTO THE LORD MY GOD THAT WHICH COSTS ME NOTHING."

AIM:—FIFTY NEW SOCIETIES THIS YEAR.

### OUR SPECIAL WORKERS.

Miss Anna B. Watson, M. D., Tanta, Egypt.
Miss Roma Beatty, Lyallpur, India.
Miss Bertha Houston, Frenchburg, Ky.
Miss Christianita Totten Henderson, North Carolina.

*Orthodox Hindus would rather see their girls betrayed, tortured, murdered, than suffer them to break through the trammels of caste.*

*—Rev. T. Walker, India.*

### *Topic for January.*

### HINDUISM.

**Suggested Program.**

PRAISE—
PRAYER—For India and OUR SPECIAL WORKER.
NARRATION—By Hindu young woman—Life in my Hindu home.
PAPER—How can my Christian home help my Hindu sisters?
LETTER—Latest news from Miss Totten.
SING.
BIBLE READING—Exodus 33 :10-23.
ROLL CALL — Inspirational items for 1912.
OPEN PARLIAMENT—New Year resolutions
  (a) For myself.
  (b) For my society.
PRAYER—For God's presence as we take up the work for the New Year.

*You remember what I said once, that you could not, perhaps, put a whole crown on the head of Jesus—that is,* *bring a whole country to be His—but you might put one little jewel in His crown.*

*—Bishop French, India.*

*If we are simply to pray to the extent of a simple and pleasant and enjoyable exercise, and know nothing of watching in prayer, of weariness in prayer, we shall not draw down the blessing that we may. We shall not sustain our missionaries who are overwhelmed with the appalling darkness of heathenism. We must serve God even to the point of suffering, and each one ask himself, in what degree, in what point am I extending, by personal suffering, by personal self-denial, to the point of pain, the Kingdom of Christ? It is ever true that what costs little is worth little.*

*—Rev. J. Hudson Taylor, China.*

## *To-Day.*

We shall do so much in the years to come,
But what have we done to-day?
We shall give our gold in a princely sum,
But what did we give to-day?
We shall lift the heart and dry the tear,
We shall plant a hope in the place of fear,
We shall speak the words of love and cheer,
But what did we speak to-day?

We shall be so kind in the afterwhile,
But what have we been today?
We shall bring each lovely life a smile,
But what have we brought today?
We shall give to truth a grander birth,
And to steadfast faith a deeper worth,
We shall feed the hungering souls of earth,
But whom have we fed to-day?

We shall reap such joys in the by and by,
But what have we sown today?
We shall build us mansions in the skies,
But what have we built to-day?

'Tis sweet in idle dreams to bask,
But here and now do we do our task?
Yes, this is the thing our souls must ask;
"What have we done to-day?"

*Nixon Waterman.*

## *New Young Women's Societies.*

1. A King's Daughters' Society in the Lincoln avenue church, Pittsburg, Pa. has twelve charter members, with Miss Irene McClintock, president.

2. In the Aledo, Illinois congregation, "The Anna Watson Circle"—Miss Nancy Warnock is president. They have twelve charter members. The Presbyterial secretary writes: "The girls are very much interested in the work."

3. The new society Indianola, Iowa, was organized with seventeen charter members and others have promised to join soon. Miss Florence Peffer is president. This makes seven Young Women's Societies in the Des Moines Presbyterial, all contributing through the Presbyterial treasurer for missions. One society in the country last year contributed $115. Another country society $45. You can always count on IOWA doing her part.

4. "The V. M. Henry Circle" has been organized at Lowell, Massachusetts, with fourteen charter members. This society is enthusiastic and we expect to hear of good work done in the future.

Yours sincerely,
Mrs. J. A. Alexander.

Henderson Normal Institute,
Henderson, N. C.,
Nov. 6, 1911.

Dear Friends:—

So swiftly does time pass, that two months of our school-year have already slipped away. We opened this year with bright prospects for the future, and feel much encouraged over the good enrollment made by the boarding students.

The Boarding Department of our mission schools, is one of the most interesting and important features of the work. To get an adequate idea of all that it means to our students, you would have to visit the fields, and notice every detail of the work, talk with the men who direct it, with their helpers, and with the individual students. In these schools are gathered young people from the farm, the small towns and cities, to learn the things that will make useful men and women in the world.

This home training is one of the best investments that can be made. This work of training the youth in habits of

Christian living, industry and economy, will in the future promote righteousness in the land.

To be able to remove for nine months of the year, boys and girls for the most part from indifferent homes, and place them where they are surrounded by elevating influences, and where they can imbibe the culture and refinement of their surroundings, means more to the boy and girl, than one can perhaps realize.

Through the liberality and interest of our northern friends, these schools are maintained, affording the negro of the South, not alone knowledge of text-books, but an opportunity to get correct home training. The majority of students who enter these schools, do not know how to clean a room. Most of them have been accustomed to make up a bed as soon as they get out of it. It is a thing unheard of to sweep under a bed, or move some article of furniture and sweep behind it, that must be reserved for some future time when they see fit to have a general clearing up. A lamp chimney is allowed to go unclean day after day until a brown coat begins to form on the inside.

Night air is considered very injurious, and therefore windows must be closed at night.

Thus, to air a bed in the morning, sweep a room thoroughly, clean a lamp chimney, and attend to the proper ventilation of the room at night, are all new lessons that must be diligently taught a number of times, before one succeeds in bringing about a reformation.

We often hear of the poverty of some people of the rural districts, yet if some of them knew how too use to advantage the things they have around them they would be much better off.

So many appetizing dishes can be made of eggs, chickens and milk. These are articles that some of the poorest have in their homes, yet the careful observer will note that they prefer to fry the hog-meat, meal after meal, and eat with relish the meat grease in which it was fried, with soggy biscuits or hoe-cake.

In our dining-room, the students are getting a taste for better things. They are learning to appreciate a clean, white table-cloth, and to use table-napkins. In the kitchen, to take simple things, and prepare good, wholesome meals.

And this is not all. They are learning how to improve the sanitary conditions around them, what to do to keep away mosquitoes and flies, and to use lime and ashes freely on the premises.

In personal appearance we try to discourage showy dress, and to insist on neat, plain costumes. In our mission here at Henderson, we use a uniform among the students, and that has helped a great deal, in avoiding the extreme fashions in hat and dress.

And more than the writer can express to you, is the good that is being done by the silent Christian influence brought to bear on the students. The morning and evening prayer service, where we meet as one family, and send up our petitions to the throne of Grace, the work the young people are trained to do in their societies, the observance of the Sabbath, all these have their effect.

The writer about a year ago, was visiting some of the students in a little town not far from Henderson. The leading minister of the place said to her: "Your school at Henderson is doing us good. I can always pick out the young people who come to you from among others of the town. They are different. They are the best church workers we have." Thus you may get an idea of what is being accomplished in our boarding schools. It is not always easy work, for we all know that it is difficult to have people quit the old way of doing things, to try the new, but it is the Master's work, and we are His workers. He directs it, and we must do His bidding at any cost.

Yours in the Work,
Christianita Totten.

### *Explosions.*

FROM REV. W. A. SUNDAY'S SERMONS.

There is no substitute for the Holy Spirit, we must have Him before we can have power.

If you keep shining for God, others will light their tapers at your light.

There are Gettysburgs and Waterloos in every man's life and he must fight through before he can wave the flag of victory above him.

Holiness to the Lord should be written on everything we do, not on our letter heads, but on our lives.

Every Christian life should be a lighthouse for the storm tossed souls in the world.

Let it be your habit to do something for Jesus every day.

Sin is responsible for all poverty, all misery, all sorrow and all despair.

God pity the boy who has a bridge whist playing, cigarette smoking, society woman for a mother.

Whenever God sends a great man into the world He sees that he has a right start by giving him a good mother.

We have more good mothers in America than in any country in the world.

The song of a mother is the sweetest that was ever heard.

Boys and girls are locked up caskets of possibility. If they are trained right they will use their opportunities for good. But if they do not get the benefit of proper parental guidance they will become a menace to the community in which they live.

## MONTHLY REPORT OF
# WOMEN'S BOARD OF MISSIONS.

October 17th, the regular meeting of the Board was held in the Board room at ten o'clock. Miss Brown presided and conducted the devotional exercises, Mrs. Cook and Miss Brown led in prayer.

Money was received from the First Church, Allegheny, to buy a sewing machine for the mission at Tama. One life member, Mrs. W. D. Irons was reported. Miss Anna Y. Thompson who was returning to her work in Egypt, met with us and presented the Board with two Egyptian costumes, made by native women.

Home Secretary — Received reports from Spokane, Wash.; 2nd San Francisco; Los Angeles; Portland, Ore.; Croatian, N. S. Pittsburg; Woodlawn, Columbus, Ohio; Pittsburg, Kan.; Good Hope and Johnstown. A missionary was granted the South Church, Youngstown, to work in a new mission at Fosterville, a few miles from Youngstown.

Freedmens Department—Mrs. Yourd was authorized to prepare a leaflet, giving instruction in her line of work. The contract for building the new hospital at Henderson was awarded to Mr. A. B. Hamilton.

The Fourth church, Allegheny, will put in a window in Henderson Hospital as a memorial to the Rev. J. M. Fulton, D. D.

One hundred dollars will be required to furnish a room in the hospital. Fifty dollars for an adult bed, and thirty-five dollars for a child's bed.

The Temperance Secretary has a Temperance calendar, in preparation which will sell at ten cents per copy. Junior Secretary reported two new Life members: Lucile Allen Freeman, McAlevy's Fort and Edwin M. Hill, Jr., Pittsburg, Pa.

October 31st—A special meeting was held in the usual place for the purpose of hearing the Foreign Secretary's report. Miss Brown was in the chair and conducted devotional exercises.

For the present the Treasurer's report will be printed in the Magazine only every two months.

Mrs. Campbell reported that the present rented quarters of the Girls' Boarding School in Tanta, are quite expensive, also unsuitable. A plot of ground valued at $15,000, which is desirable for this purpose will be bought and paid for out of "Life Membership Money." A small corner lot will also be purchased in order that our property around Tanta Hospital will be square. The Egyptian Association will be asked to find a suitable house in Ramleh to be used as a Rest Home for our missionaries. The "Mary Herron Memorial Fund," contributed by the First church, Allegheny, several years ago together with three hundreds dollars contributed by Erie congregation will be used for this purpose.

Miss Morrison of Jhelum was granted a furlough to commence August or September 1912. Miss Margaret Wilson of Gujranwala was also granted furlough to begin at the time the Association approves.

Home department – Miss McClelland, a young woman who has been doing missionary work in Erie was appointed to do mission work at Fosterville, Ohio, under the auspices of the South Church, Youngstown.

Parsonage department—An additional one hundred dollars was granted the congregation at Parma. Mrs. George MacDonald's resignation as a member of the board was accepted with deep regret and many expressions of admiration for the way she has served the board in her work as Parsonage Secretary. Mrs. J. D. Sands was elected to succeed Mrs. MacDonald as Parsonage Secretary.

November 7th—The board met in regular session at ten o'clock in the usual place. Miss Brown presided and conducted the usual devotional exercises, Mrs. Hill led in prayer.

The Treasurer, Mrs. J. B. Hill reported receipts for the month of October $10478.94, disbursements $13200.32. Mrs. J. A. Alexander resigned her position as a member of the board and this resignation was accepted with much regret. Mrs. Alexander's work as Young Women's Secretary has been favorably known all over the Church.

Mrs. Campbell reported that Miss Hadley and Miss Mary Kyle, who will be home on furlough, have been appointed by the Sialkote Association, delegates to the Chicago Convention, May 1912.

Mrs. Yourd reported that Mr. John A. Bell, of Carnegie, has contributed one hundred twenty-five dollars to furnish the office in the new hospital at Henderson.

Home Secretary had reports from Woodlawn, Columbus, Johnstown, Good Hope, Tama, Warm Springs, 1st Italian, N. Y., Pittsburg, Kansas.

Miss McGregor who was appointed to work in Tama, commenced duties October 12th. In response to an earnest request Miss Allen is to be continued in Los Angeles until May. Dr. Weidler reports an enrollment of 104 in school and 82 in the Sabbath School at Frenchburg.

Young Women's Department—Four new societies were reported. A King's Daughter's Circle in the Lincoln Ave., church Pittsburg, Pa. Miss Irene McClintock, President; Anna Watson Circle, in the Aledo, Ill., congregation, Miss Nancy Warnock, President. A new society in the Indianola congregation, Iowa, Miss Florence Peffer, President and the V. M. Henry Circle at Lowell, Mass.

Junior Department—One new society was reported in the Junior department, that of Toledo, Ohio, with 40 members.

(Mrs). Ada Kerr Wilson,
Secretary.

# Treasurer's Report for the months of September and October, 1911.

It is desired that all money should be in the form of even dollars except on Parsonage Loans.

| PRESBYTERIALS | Foreign Missions | Foreign Salaries | Home Missions | Indian Missions | Freedm's Missions | Junior Special | Church Exten. & Parsonage | Minister'l Relief | Paym't on Parsonage Loans | Home for Missionr's Children | Junior Life Membership | Senior Life Membership | Returned on Loan Investments | Conting't Fund | Women'Assso. Work | | | Magazine Fund | Miscellaneous | TOTAL |
|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|
| | | | | | | | | | | | | | | | Orph's Home | Home for Aged People | Col. Hospital | | | |
| Albany | 25 00 | | | | | | | | | | | | | | | | | | | 25 00 |
| Allegheny | 248 00 | 394 00 | 194 00 | 30 00 | 107 00 | 4 00 | 10 00 | | | | | | | | | | | | | 987 00 |
| Argyle | | | 145 00 | | | 3 00 | | | | | | | | | | | | | | 148 00 |
| Arkansas Valley | 4 00 | 99 00 | 7 00 | 7 00 | 9 00 | | 2 00 | 2 00 | | | | | | | | | | | | 130 00 |
| Beaver Valley | 43 00 | 250 00 | 49 00 | 15 00 | 41 00 | | | | | | | | | | | | | | | 398 00 |
| Big Springs | 64 00 | | 35 00 | 5 00 | 32 00 | 48 00 | 3 00 | | | | 10 00 | | | | | | | | | 197 00 |
| Boston | 35 00 | | 20 00 | | 15 00 | 5 00 | | | | | | | | | | | | | | 75 00 |
| Brookville | 5 00 | 10 00 | 2 00 | | 5 00 | | 3 00 | | | | 10 00 | | | | | | | | | 35 00 |
| Butler | 89 00 | 126 00 | 68 00 | 5 00 | 10 00 | 22 00 | 10 00 | 10 00 | | | | 25 00 | | | 44 00 | | | | | 409 00 |
| Cedar Rapids | 26 00 | 47 00 | 86 00 | 69 00 | 16 00 | | | 2 00 | | | | | | | | | | | | 246 00 |
| Chartiers | 115 00 | 216 00 | 23 00 | | 20 00 | 7 00 | 10 00 | 10 00 | | | | | | | 11 00 | 10 00 | 10 00 | | 4 00 | 436 00 |
| Cleveland | 32 00 | 175 00 | 18 00 | 3 00 | 3 00 | 7 00 | 2 00 | 14 00 | | | | | | | | | | | | 254 00 |
| College Springs | 19 00 | 426 00 | 37 00 | | 25 00 | 2 00 | 3 00 | | | | | | | | 18 00 | | | | | 530 00 |
| Colorado | 10 00 | 156 00 | 25 00 | | 5 00 | | | | | | | | | | | | | | | 196 00 |
| Conemaugh | | 100 00 | | | | | | | | | | | | | | | | | | 100 00 |
| Delaware | 13 00 | | 8 00 | | 8 00 | | 5 00 | | | | | | | | | | | | | 34 00 |
| Detroit | 38 00 | 5 00 | 5 00 | | | | | | | | | | | | | | | | | 48 00 |
| Frankfort | 8 00 | | 8 00 | | 4 00 | | | | | | | | | | | | | | | 20 00 |
| Garnett | | 30 00 | 5 00 | 2 00 | 2 00 | | 3 00 | 3 00 | | | | | | | | | | | | 45 00 |
| Idaho | 5 00 | | | | | | | | | | | | | | | | | | | 5 00 |
| Indiana Northern | 6 00 | | 2 00 | | 4 00 | 4 00 | 2 00 | | | | | | | 50 | | | | | | 18 50 |
| Iowa Northwestern | 24 00 | | 2 00 | | 2 00 | 5 00 | 2 00 | | | | | | | | | | | | 1 00 | 36 00 |
| Kansas City | 5 00 | 35 00 | 5 00 | | | | | | | | | | | | | | | | | 45 00 |
| Keokuk | 20 00 | 190 00 | | | | | | | | | 10 00 | 25 00 | | | | | | | | 245 00 |
| Lake | 31 00 | 94 00 | 36 00 | 15 00 | 19 00 | 15 00 | 18 00 | 17 00 | | | | | | | | | | | 2 00 | 247 00 |
| LeClaire | 17 00 | 40 00 | 41 00 | | | | | | | | | | | | | | | | | 98 00 |
| Los Angeles | 280 00 | 250 00 | 47 00 | 29 00 | 10 00 | 27 00 | 39 00 | 11 00 | | | | | | | | | | | | 693 00 |
| Mansfield | 5 00 | 59 50 | | | | | | | | | | | | | | | | | | 64 50 |
| Mercer | 36 00 | 375 00 | 15 00 | 10 00 | 10 00 | | | | | | | | | | 13 00 | | | | | 459 00 |
| Monmouth | | 43 00 | | | | | | | | | | | | | | | | | | 43 00 |
| Monongahela | 95 00 | 1731 00 | 347 00 | 96 00 | 204 00 | 35 00 | 40 00 | 10 00 | | | | 25 00 | | | 51 00 | 15 00 | 1 00 | | 1 00 | 2651 00 |
| Muskingum | 26 00 | 184 00 | 3 00 | 10 00 | 35 00 | | 10 00 | 10 00 | | | | | | | | | | | | 278 00 |
| New Jersey | | 10 00 | | | 10 00 | | | | | | | | | | | | | | | 20 00 |
| Ohio First | 20 00 | 185 00 | 29 00 | | 13 00 | 18 00 | 8 00 | 5 00 | | | | | | | | | | | | 278 00 |
| Omaha | 46 00 | 12 00 | 4 00 | | 5 00 | | 2 00 | | | | | | | | | | | | | 69 00 |
| Pawnee | 5 00 | | | | 20 00 | 15 00 | 5 00 | | | | | | | | | | | | | 45 00 |
| Philadelphia | 56 00 | 77 00 | 281 00 | | 11 00 | 10 00 | | | | | | | | | | | | | | 435 00 |
| Pittsburg | | 5 00 | 5 00 | | | | | | | | | | | | | | | | | 10 00 |
| Rock Island | 65 00 | 72 00 | 32 00 | | 3 00 | | | | | | | | | | | | | | | 172 00 |
| San Francisco | 3 00 | 50 00 | 19 00 | | 8 00 | | 3 00 | 2 00 | | | | | | | | | | | | 85 00 |
| Sidney | 28 00 | | 8 00 | | 5 00 | | | | | | | | | | | | | | | 41 00 |
| Spokane | 12 00 | 15 00 | 12 00 | | | | | | | | | | | | | | | | | 39 00 |
| Steubenville | 23 00 | 135 00 | 85 00 | | 8 00 | | | | | | | | | 25 | | | | | | 251 25 |
| Westmoreland | 39 00 | 72 00 | 5 00 | 17 00 | 9 00 | 5 00 | 10 00 | 15 00 | | | | | | | | | | | | 172 00 |
| Wisconsin | 10 00 | | 5 00 | 3 00 | 5 00 | | 2 00 | | | | | | | | | | | | | 25 00 |
| Xenia | | 39 00 | 64 00 | 5 00 | 23 00 | 3 00 | 26 00 | | | | | | | | | | | | | 160 00 |

| | | | | | | | | | | | | | | | | | | | | |
|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|
| North Bend Cong. | | 100 00 | | | | | | | | | | | | | | | | | | 100 00 |
| Mr. and Mrs. G. M. Paden | | 50 00 | | | | | | | | | | | | | | | | | | 50 00 |
| Santa Ana. Congregation | | 125 00 | | | | | | | | | | | | | | | | | | 125 00 |
| Prairie Mission Farm | | | | | 100 00 | | | | | | | | | | | | | | | 100 00 |
| Refunded | | | 2 60 | | 62 00 | | | | | | | | | | | | | | | 64 60 |
| Atlanta, Ga., W. M. S. | 3 00 | | | | 2 00 | | | | | | | | | | | | | | | 5 00 |
| Mrs. Jennie Bleakney | 1 00 | | | | | | | | | | | | | | | | | | | 1 00 |
| Walton, Ont. Cong. | 200 00 | | | | 200 00 | | | | | | | | | | | | | | | 400 00 |
| Mrs. Annie R. Tedford | | | | | | | | 6 00 | | | | | | | | | | | | 6 00 |
| M. S, Class, 1st Church, N, S., Pittsburgh | 35 00 | | | | | | | | | | | | | | | | | | | 35 00 |
| A Friend | 5 00 | | | | | | | | | | | | | | | | | | | 5 00 |
| Miss Helen J, Ferrier | 10 00 | | | | | | | | | | | | | | | | | | | 10 00 |
| Miss Elinor Collins | 25 00 | | | | | | | | | | | | | | | | | | | 25 00 |
| Rent | | | | | | | | | | 38 00 | | | | | | | | | | 38 00 |
| Wellsville W. M. S. | | | | | | | | | | | | 25 00 | | | | | | | | 25 00 |
| Seaman, O. W. M. S. (beq'st) | 50 00 | | | | | | | | | | | | | | | | | | | 50 00 |
| Mrs. E. M. Hill | | | | | | | | | | | 10 00 | | | | | | | | | 10 00 |
| A Friend | | | | | | | | | | | 10 00 | | | | | | | | | 10 00 |
| Interest | 59 13 | | 30 00 | | 9 62 | | | | | | | | | 740 77 | | | | 25 00 | 30 00 | 894 52 |
| Paym'ts on Parsonage Loans | | | | | | | | | 2384 86 | | | | | | | | | | | 2384 86 |
| Returned on Loan Investm't | | | | | | | | | | | | | 213 80 | | | | | | | 213 80 |
| Items of Cents | | | | | | | | | | | | | | 25 | | | | | | 25 |
| Total | 2019 13 | 5982 50 | 1814 60 | 321 00 | 1079 62 | 285 00 | 218 00 | 117 00 | 2384 86 | 38 00 | 50 00 | 100 00 | 213 80 | 741 77 | 187 00 | 25 00 | 11 00 | 25 00 | 38 00 | 15551 28 |

Young Women's Special, $202.00. Temperance. $6.00. Foreign Visiting Committee Fund, $2.00.

**SENIOR LIFE MEMBERS:** Mrs. J. M. McKelvey, Mrs. W. E. Purvis. Mrs. J. W. Giffen, Mrs. W. D. Irons.

**JUNIOR LIFE MEMBERS:** John Wilson Morrow, Maurine McLaughlin, Lucile Allen Freeman, Edwin Bruce Hill, Jr., Clara Pearl Henderson.

**PAYMENTS ON LOAN INVESTMENTS;** Chartiers Congregation, $63.80: Salineville Congregation, $150.00.

**PARSONAGE RE-PAYMENTS:** Emporia, Kans., $69.38: First, Waterloo. Iowa, 83.25: Lincoln, Neb., 75.00: Spirit Lake, Idaho. 166.50; Woodruff Ave., Indianapolis, Ind., 87.00: North. Allegheny. Pa., 77.70: Second, Spokane, Wash., 166.67; Oklahoma City. Okla., 17.00; Gary, Ind., 52.78: Chariton, Iowa, 85.00; Montrose Ave., Chicago, Ill., 88.80: Arkansas City, Kans., 41.67: Central Falls, R. I., 69.38: Cannon City, Colo., 52.75: Donora, Pa., 70.00: Oklahoma City, Okla.. 69.38: Gladden, Pa.. 37.46; First, Schenectady, N. Y., 83 25; Corsicana, Texas, 47.18; Stafford, Kans., 27.75; Long Beach, Calif., 69.38; Winchester. Kans., 111.00: Whittier, Calif., (first payment) 26.56: Oakland, Calif.. 80.00: East Mansfield, O., 27.75; Eighth, Garfield Boulevard, Chicago, Ill., 70.50; Forest Ave.. Bellevue, Pa., 83.25; Brinton Ave.. Braddock, Pa., 55.50; Manhattan, Kans., 52.73; Conway. Pa,, 83.25; Torrington, Wyo., 41.61; Roosevelt, Okla-, 16.65; Everett, Wash., 50.00; First, Olympia, Wash., 42.50; Guthrie, Okla., 55.50; Harvard Heights, Los Angeles, Calif., 69.38: North, Allegheny, Pa.. 77.70; Benton Lawn, Kansas City, Mo., 3.75.

MRS. J. B. HILL, Treasurer, 5630 Bartlett Street, Pittsburgh, Pa.

DO NOT FAIL to send orders for the programs early.

Price $1.00 for 50, $1.50 for 100.

"THE statue of Buddha sits in imperturbable calm in ten thousand temples, and the prayer, if it be a prayer,

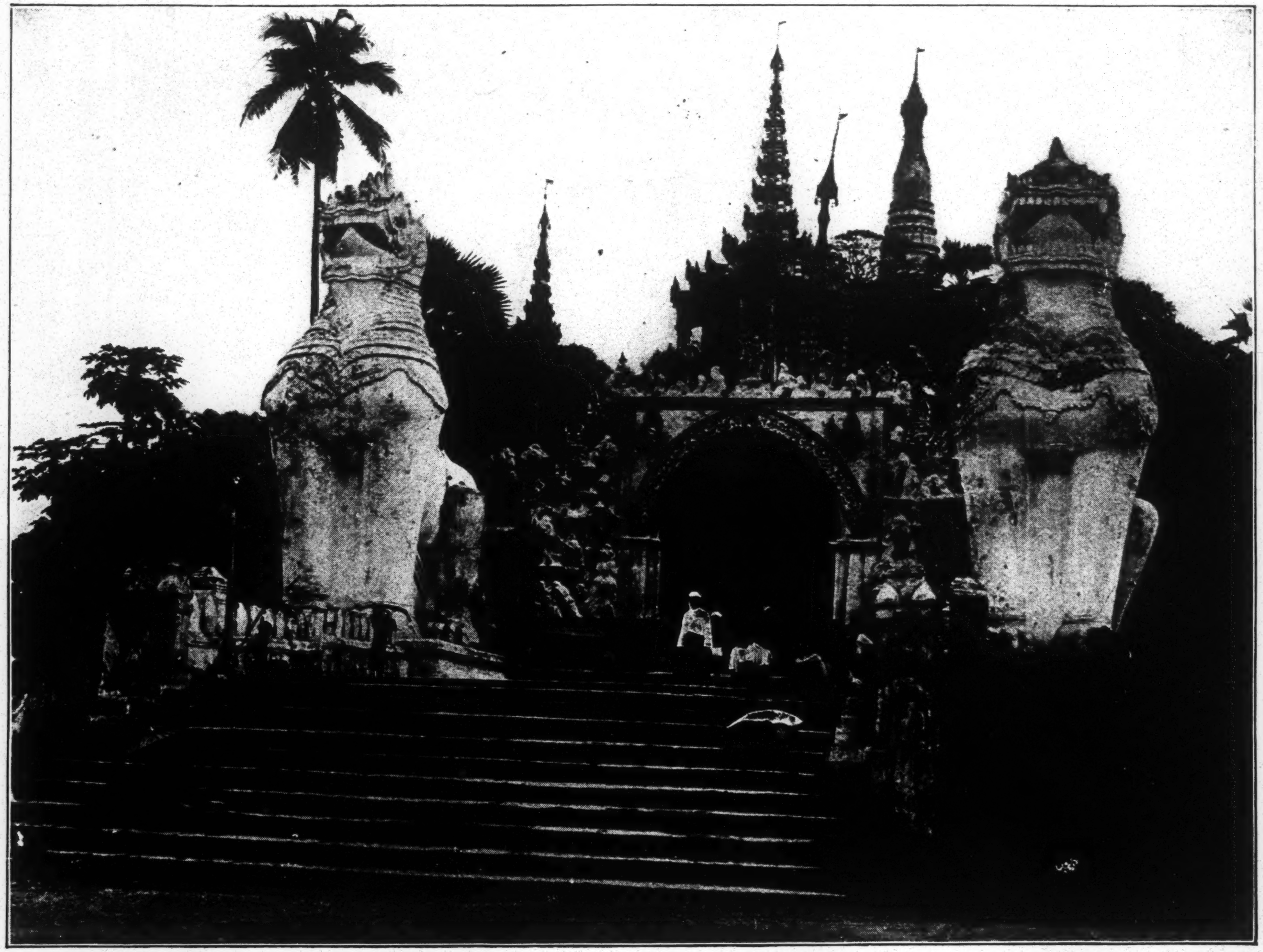
*Om mani padmi hum*,

is repeated daily and hourly with wearisome sameness by worshipping millions. They do not know what it means.

**BUDDHIST PRAYER WHEEL**

'*O the jewel in the lotus! Hum!*'

is about the most likely translation of this formula which has been used for ages, written on slips of paper to be endlessly twisted around in prayer-wheels or tied to shrubs and trees and flutter in the wind."



**ENTRANCE TO THE GREAT BURMESE PAGODA AT RANGOON.**

"Shaven, bareheaded, yellow-robed priests attend in every shrine of this vast Pagoda . . , On this spot a nation has lavished its wealth to the worship of Buddha."

*Missionary Review of the World.*